

# THE CRITICAL REVIEW.

For the Month of November, 1760.

## ARTICLE I.

*The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXIII.*

**I**T has been remarked by philosophers, that whatever seeming vicissitudes human affairs present, there is scarce any real and essential difference between the transactions of one country and those of another. One perfectly acquainted with the annals of past ages, shall be able to prognosticate shrewdly concerning future events; and by turning over history, as astronomers do their tables, calculate the epochs of revolutions, from a comparison of circumstances and characters. It was this kind of experience made the wise son of Sirach complain, that *there was nothing new under the sun*, even at an early period of the world, and before human curiosity had investigated the principles of action, the workings of the intellect, the influence of the passions, and the nature of sensation. In this point of view, history opens the most extensive field of knowledge, and may be called a continued experience of what has passed for thousands of years, with more precision and clearness, than if the facts had fallen under the cognizance of our own senses, and the actual reach of our observation. The scholar, who is perfectly acquainted with the origin, progress, revolutions, manners, laws, and religion of a state, is, in fact, wiser than if he had lived through the several ages of that country from its foundation. His mind is not only filled with the facts, but his understanding is enlarged by a variety of observations and reflections, all of which could not have occurred to an individual. We have been seduced into these remarks by the strik-

ing resemblance of incidents and characters between several different periods of the French monarchy, that has now subsisted for near thirteen centuries. Among the earliest princes of this kingdom, we discover the characters, the views, the policy, and grasping designs of Lewis XIV. surnamed the *Grand*, and of his great grandson, sometimes distinguished by the epithet *Good*. *Fredegonde*, first the concubine, and afterwards the queen of Chilperic, king of Soissons, was an exact counterpart of the celebrated M. Maintenon. She was the confident, the mistress, and the minister of that prince, while she aspired at the regal dignity : after she obtained it, she dictated with uncontrollable authority. Under the mask of sincerity, and simplicity of behaviour, she concealed an inexhaustible source of intrigue, and insatiable ambition : by an affected tenderness, and specious complaisance, she retained to the last the affections of the most mutable or inconstant of men. Are not these traits perfectly characteristic of the mistress and wife of Lewis ? Imagination might run the parallel between a thousand different characters in the history ; but the judgment will likewise be struck with the analogy of incidents, the resemblance of events under similar circumstances, and that passion for extending and aggrandizing the monarchy, that has invariably distinguished this people in all ages.

It will be but justice to the compilers of this volume to acknowledge, that they have shewn indefatigable labour in consulting such a crowd of authorities as was never before assembled ; and that they have studied to paint the manners, the customs, and the genius of the several ages, as well as to relate the facts, which, of themselves, form but an inconsiderable part of the province of an historian. In the first note we meet with the most satisfactory account of the origin of the salique law we have hitherto perused, amidst the numerous ingenious treatises upon that subject. The readers may desire to see the sentiments of our authors, on a point so long disputed by English and French writers.

The Franks, before their irruption into Gaul, inhabited a part of Germany, which, in the old geographical tables, is from thence denominated Francia ; and, by some authors, is called Old France, and, by others, the Germanic France, to distinguish it from the country which now bears the same name. The Franks were composed of several tribes or clans, each of which had its particular chief. Thus, at the same time that Clovis was king of the Salians, Sigebert reigned in the same quality over the Ripuarians, and other princes over other tribes. Each of these tribes had their particular customs, which being collected



lected and reduced to writing, formed the code of their laws ; and hence it is most probable, that what is stiled the Salique law received that name, from being the code of the customs that prevailed amongst the Salians. What we have now is not, strictly speaking, the Salique law, because it is not the entire code, but an abstract of it. There are two editions ; the first printed from a manuscript in the abbey of Fulde, by the care of John Basil, herald, in 1557 ; and the other later, as comprehending the alterations and additions made by several kings ; but they agree very well in the main, and shew very clearly, that they were the customs which prevailed amongst a barbarous and warlike people, in order to keep some kind of interior order, and to prevent their turning their swords, at every turn, against each other. This abstract is divided into seventy-one titles, heads, or articles, penned in miserable Latin, full of barbarous words, borrowed from different languages, but which proves its authenticity, from their being found in the most ancient charters, chronicles, and records. They prescribe punishment for murder, theft, injuries, and all the various kinds of violence, to which such fierce and rude nations are commonly addicted. There is not so much as a single word of priests, sacrifices, or any thing that respects religion, either Christian or Pagan. It is not easy, or rather it is impossible, to fix their origin : some attribute them to Pharamond, others believe them still more ancient ; however, it seems to be generally agreed, that Clovis published them in the state they now stand in, or rather gave his sanction to that code from which this abstract is made. They are become chiefly famous from a few lines in the sixty-second title, which we will give the reader as they stand there : ‘ *De Terra vero Salica nulla portio hæreditatis transit in mulierem, sed hoc virilis sexus acquirit hoc est filii in ipsa hæreditate succedunt.*’ i. e. In respect of Salic lands, no part of it shall ever be inherited by a woman, but being acquired by the males, males only shall be capable of the succession. It has been urged, that this law disabled the daughters from inheriting the crown of France ; in which, if there be any truth, it must be by construction. Our business, at present, shall be to inquire into and explain what these Salique lands were. The Salians, as we before observed, were only one tribe or clan of the Franks ; and, at the time Clovis invaded Gaul, their whole force consisted of but three thousand fighting men, and the whole strength of the associated clans did not exceed twenty or twenty-four thousand at most. When they were fixed in their conquests, the king rewarded eminent services by a grant of lands, but subject to military aids. These lands thus granted, were the lands mentioned in the law, and

such an estate was stiled, Terra Salica, Terra Salique, or land held according to the Salic custom : these estates were opposed to another kind of estates, which were stiled allodial, and might be acquired by descent, by marriage, or by purchase. It is to these estates that the article which we have just cited properly belongs, as appears from the very title *de Alode, de l' Aleu*, or of *Allodials*. This law consists of six short paragraphs, five of which regard the succession to such estates, and in them the females are to the full as much favoured as the males, and then comes the sixth paragraph by way of exception. 'But in respect to Salic land, no part of it shall ever be inherited by a woman, but being acquired by the males, males only shall be capable of the succession.' The English reader is now in a condition to judge for himself of the meaning of this law, and how far it may be extended by construction. We will only add two remarks ; the first is, that the Roman emperor Alexander Severus had made grants of the very same nature to his soldiers, which custom had been followed by his successors : and some of the French lawyers are of opinion, that as these lands fell in, they were granted out again by Clovis and his successors to Salians. Our second remark is, that the subjects of these princes being of different descents, such as Gauls, Burgundians, as well as Franks, they lived under their separate laws, and hence, in the old writers, there is a distinction between nation and people ; the former word being restrained to the Franks, and the latter implying subjects in general.

With some of the best French writers, our authors reject Pharamond and his three sons, placing Clovis at the head of the French monarchy ; notwithstanding all historians agree, in calling the first race of kings the Merovingian race, on the supposition of their being descended from Merovæus, whose existence they deny, at least as a monarch of France. Certain, however, we are, that Clovis was not the first conqueror of the Gauls ; that the Franks were firmly established in that country before his time ; and that he did nothing more than extend their empire by the defeat of the Romans at the battle of Soissons. The second race began with Pepin, mayor of the palace, raised by his merit to the throne, honoured for his own virtues, but still more celebrated as the father of Charlemagne, or Charles the Great, the most distinguished warrior and statesman of his age. His character is thus drawn by our authors :

' Charles, at his accession, was in the twenty-fifth year of his age, and as remarkably tall as his father was short, being near seven feet in height, well-proportioned, but rather inclining



ing to fat, a fresh florid complexion, a majestic air, very robust in his constitution, gay and sprightly in his temper, very active, and capable of bearing much fatigue. His mind was truly heroic, generally speaking, equal and composed in his conduct, so much superior to fortune as never to be either ruffled or elated; of so comprehensive a genius, that he not only aspired to, but excelled in, all that became a great prince, an excellent officer, an able statesman, and as well versed in letters as any man of his time; zealous in religion, and exact in his devotion. His character, fair as it was, wanted not blemishes, which arose chiefly from his ambition, and a notion he received from thence, that many things might be dispensed with from reasons of state. In some instances he was certainly not master of his passions; in others he was misled by the errors of the times; but take him in the whole circle of his character, with those allowances that are commonly made for such as act in so high a sphere, and he must be acknowledged as wise and brave a monarch as that or perhaps any other age produced.

In a word, say our authors, he was extremely amiable in private life, as well as very illustrious in his publick character; and this we may affirm with the greater assurance, since we have very ample memoirs of his life, written by his secretary, as well as some other pieces by cotemporary writers.

In Charles V. ended the Carlovingian or second race of kings, so called, possibly, from Charles Martel, father of Pepin; probably from Charles the Great, whose dominion extended over the greatest part of Europe. Hugh Capet, the founder of the third and present race of French kings, was certainly an usurper, whose qualities, however, rendered him worthy of a crown. At the accession of Philip VI. the first king of the house of Valois, arose the contests with England about the lineal right to the crown of France. At first the dispute was really about the crown, but the claim was made only to the regency, Charles the Fair, the last king, having left his queen pregnant. It was a point established, that the regency belonged only to the next heir; so that determining the regent, was in fact declaring the king. Philip alledged, that he was grandson to Philip the Hardy, the nephew of Philip the Fair, the cousin-german of the late king Charles the Fair, and his nearest heir male, descended from a male, a claim uncontested by any of the princes of the blood. Edward III. of England, on the other hand, pleaded, that he was the nephew of Charles the Fair, the lately deceased king, and consequently nearer of blood than Philip. He admitted the general principle, that females could not inherit the crown of France, because it would then

belong to the princesses of which the queen-dowager might possibly be delivered, or to the queen of Navarre, daughter to Lewis Hutin ; but in this he only set aside his mother's right to establish his own, insisting, that males descending from females had a just claim. The parliament of France decided in favour of Philip, count of Valois ; but this did not terminate the dispute. Edward appealed to the sword, which alone could untie those knots drawn so hard by civilians and casuists. The loss of Calais, the battles of Cressy and Poitiers, with other untoward accidents, reduced France to the brink of destruction. Her affairs were considerably retrieved by the wise administration of Charles V. but soon after received a fatal blow from the turbulent and rebellious spirit of the nobility, the misconduct of Charles VI. and the valour of Henry V. king of England. We shall conclude this article, as our authors have done the volume before us, with the characters of Charles V. and his son Charles VI. which our authors have thought proper to place in notes.

‘ The sagacity of this prince was as much celebrated in his life-time as after his demise, and yet it was not more considerable than his modesty. He did nothing without advice, which he received thankfully, and heard patiently ; but, in the end, squared his actions by his own judgment, which was always acknowledged to be right, because it was always attended with success. He had a singular felicity in judging of the characters of men, which was much assisted by his conversing with them very familiarly. He chose his ministers and his generals with great caution ; but he treated them with confidence, and never disgraced them. He had an eye to every thing himself, and he had two maxims in œconomy that were very remarkable. The first was, that he paid liberally ; for he had a notion, that when a king was cheaply served, he was generally cheated : and he paid in ready money, without deduction ; which, he thought, went as far again. He left an immense treasure behind him, for which he has been censured by some, and commended by others ; but, without question, his aim in collecting it was good. He had seen the monarchy on the very point of perishing for want of money, and this, as wise as he was, made him think he could never have too much ; he repented this when it was too late, and remitted some of the heaviest taxes the very day that he died. He was the founder of the royal library, which is now become one of the principal ornaments of France ; he left therein nine hundred volumes ; whereas his father king John had not above twenty. He was rather knowing than learned ; but he was a lover of learning,



learning, and a great patron of learned men, and and took so much pleasure in their conversation, that some of the nobility, who were not of that number, took it amiss; upon which Charles said once what ought to be ever remembered, 'It is true I love (clerks) men of letters, and I hope my successors will ever esteem them; for so long as learning is cherished and promoted, so long shall this monarchy flourish, and, when it loses its reputation, this kingdom will dwindle and decay.' His private life was perfectly regular; he rose early; was punctual in his devotions; dined before noon; slept after dinner; took moderate exercise; was never idle, and went to bed betimes. He had a calmness in his temper, which those about him often mistook for coldness; with which they sometimes reproached him, which he bore with great patience; and very often they had the news of things being effected, for which they were soliciting his orders; and then the king smiled at their confusion. He was less solicitous about glory than any of his predecessors, or rather he considered it in another point of light, making the public utility his sole aim, and giving himself very little trouble about what the bulk of his courtiers either said or thought. He was very determined, with a great appearance of irresolution, taking his measures while he seemed to deliberate; by which he frequently defeated oppositions that could not otherwise have been overcome: he was more solicitous about discipline than numbers in his armies, and took care himself about magazines and provisions, which former princes thought beneath them; and had so perfect a comprehension of whatever might happen, that he never wanted resources, either for repairing a loss or improving an advantage. His consort Joan, the daughter of Peter duke of Bourbon, was a princess of exquisite beauty, admirable parts, and exemplary in her conduct; for which reason the king took her into his councils, and advised with her about every thing he did, with a view chiefly to enable her to act as regent during the minority of her son; but she died before him in labour, in 1378.'

Charles VI. the antagonist of our glorious Henry V. is thus described: 'At the age of seventeen his strength was so great, that he was able to break a horse-shoe: he wrestled, vaulted, ran at the ring, and performed every sort of manly exercise, with great dexterity. His misfortune was, that, becoming a king before he arrived at years of discretion, he could not be prevailed upon to bestow a proper degree of application upon any thing that was serious, though his uncle, the duke of Bourbon, who was charged with his education, laboured all that was in his power to make him sensible of the misfortunes that would

attend this neglect ; which at length obliged him to divert his care to his younger brother the duke of Orleans. Yet the natural good qualities of Charles, gained him the affection, and, in some degree, the esteem, of his subjects. He caused the body of the constable du Guesclin to be buried with great splendour at St. Denis : neither was he grateful only to the dead, but to the living, insomuch that he never forgot any personal services that were rendered him, but rewarded them amply, some say profusely. He was prodigiously given to shews and spectacles, and was never better pleased than when he could find an opportunity to exhibit them. His uncles encouraged all this, which was at the same time very acceptable to the queen Isabella, who loved such amusements more than he. There has been discovered, of late years, an old manuscript of that time, containing the roll of a gallant society, entituled, *La court (cour) amoureuse*, that is, *The amorous court*, in which all the principal lords and gentlemen are ranged, under a great variety of titles, taken from the officers of the state and government ; so that it appears this was a kind of association for promoting pleasure, and, at the same time, burlesquing business, and every thing solemn and serious. A sure and sad symptom of national ruin ! for as families sink first into distress, and then to destruction, when those who are at the head of them neglect their duty to follow amusements, the same thing happens in kingdoms, and discontents, dissension, and dissipations, follow a series of gaudy pomp and idle pageantries, often in the same reign, but always in the next, as it fell out here. The king, after his senses were disturbed, enjoyed sometimes three or four months of health, and tolerable understanding ; during which he assisted at council, and issued ordinances, which perhaps were contradicted by the ordinances of the next interval of good health ; because, in the mean time, a new set of ministers had got into power, insomuch that it was hard to say whether the king's sickness or long life, his own weakness, or his wife's gallantries, the want of experience in his sons, or the boundless ambition of his uncles, were most prejudicial to his realm ; but the conjunction of them all, and the loss of the battle of Agincourt, brought it so low, that it is not impossible Henry V. if he had lived, might have established a new line. His death, which was followed by that of Charles, who lingered but a small time of a quartan ague, increased the public confusion for the present, but made way for a favourable revolution.'

As every man, the least tinctured with letters, may be supposed acquainted with the general history of France, we have preferred specimens of the work before us to an epitome of every reign.



reign. Integrity, accuracy, and labour, distinguish the performance; in elegance of composition and stile, it may be deemed faulty. In the wars and contentions between the crowns of England and France, the writers of both countries have been candidly examined, and, in general, a medium pursued. This may displease persons violently attached to national prejudices, but will certainly prove agreeable to the strict enquirers after truth, who have philosophy enough to regard the whole world as one community, and read the histories of particular countries only as portions of the history of human nature.

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ART. II. *A Letter from an Officer to his Friend, upon the Methods of Training Infantry for Action. Consisting of Observations, &c. upon some Parts of the present Field-Day Exercise; and Proposals of some Alterations and Additions therein. With seven Copper-Plates, to explain the Evolutions, and Methods of Forming and Exercising Battalions, that are proposed. By an Officer. 4to. Pr. 5s. Millar.*

**A**LTHOUGH a talent for writing cannot be numbered among the qualities of our author, yet the attention he has shewn to an important part of military discipline, indicates his endeavours to discharge the duty of an officer; and the sensible observations he has made, certainly deserve consideration. That the exercise on field-days ought, as far as it is practicable, to be made a representation of real action, is a proposition too self-evident to be denied. To effect this in several particulars is the intention of our author, who seems to be of opinion, that too many of the evolutions in use are calculated for mere shew and parade, that they cannot be observed in battle, and that, abridging them in the field of action, will only confound and perplex a soldier, whose understanding reaches no further than what he has expressly been taught. He begins with the accustomed method of firing by platoons in a succession, by which he demonstrates that much time is lost. Instead, therefore, of firing by succession, our author proposes the following method:

‘As the grenadier company of every battalion is sometimes to act with its battalion, and is sometimes detached from it, I will at first suppose it to be absent; and will therefore say that the battalion, with which I am going to perform this new method of firing, consists of eight companies, and as I imagine that four good soldiers ought to keep up a quick and constant fire, so I conceive that four good divisions ought to do so; and therefore

therefore propose that the battalions shall fire at four times, However, for some reasons already given, I do not mean to fire by grand divisions, but to divide each of these grand divisions into four platoons, and that one platoon from each grand division shall fire at the same time, or as nearly so as may be practicable. Thus four platoons, being equal to one grand division, would, *in effect*, fire at once, but from different parts of the battalion; and the whole battalion, divided into sixteen platoons, would fire at four times; and for some reasons that I will hereafter more particularly explain, in the following manner.

‘ Suppose, by way of signal to begin firing, the drum beats a preparative, upon which let the four right hand platoons of each grand division, make ready; which being done, let the four officers that command them give the words *present*, and *fire*, as they please; that is, without any waiting for, or attending to, each other. The four officers commanding the four *second* fire platoons of each grand division, seeing the first fire ones *present*, may give the word, *make ready*; and when the first fire fires, the officer of the second may give the word *present*; upon which the four *third* fire platoons of each grand division, are to make ready, and exactly in the same manner to follow the *second* fire ones; and the four *fourth* fire ones are in the same manner to follow the *third*. Before the *fourth* fire platoon of each grand division has fired, the *first* fire one must be ready to fire again; as each of the others must also before it comes to their turn; so that the firing may be kept up *perpetual* till countermanded; the officers only not hurrying too much in giving the words of command; the *properest* time of doing which a little practice would discover.’

This we apprehend will be sufficiently intelligible to our military readers; without the author's further explanations, or plates. We shall pass over several judicious observations made on oblique and street-firing, to give an account of what, we apprehend, is of the utmost consequence to the service, and the greatest defect in the present discipline in Europe; we mean the method of relieving a disordered first line, by marching the second in its room. Military writers have justly objected to every evolution yet proposed to render this practicable, from the impossibility either of preventing the enemy from breaking in upon the second with the retiring first line, and so attacking the divisions in flank; or of making such openings in the second line, as will effectually receive the first without danger of confusion, and at the same time cover itself from an irruption of the



the enemy. After examining every scheme yet exhibited for accomplishing this end, our sensible writer concludes all of them faulty and inadequate. To remedy the defect, he proposes the following simple evolution shall be taught on the parade, and the soldiers so principled in it, that they can be at no loss in the day of battle.

‘ I will suppose (says he) the regiment I am exercising, to consist of two battalions ; and having got them out together, I would not form them both on one line, and with an interval of 60 or 100 yards between them, as is generally practised ; but would form one of these battalions directly in the rear of the other, parallel to it, and at the distance of 100, or 150, or if it should be thought more proper, 200 yards from it ; and would call, and would really esteem, one battalion a *part* of the *first* line, the other a *part* of the *second*. If there were ever so many battalions in the field, I would form them all in this manner ; that is, half in the first line, or as a first line, and the other half in the second, or as a second ; and as we have already considered the dangers attending intervals, of whatever extent they may be, I would not leave the least interval in either line.

‘ The first-line battalion shall now begin to fire, and when it has fired ten or fifteen rounds a man as fast as possible, I will suppose it to be disordered, or that it may be proper to *relieve* it. Upon which the officer of the second-line battalion, immediately orders it to march. When it is arrived within 15, 20, or 30 yards of the first, it shall halt ; and every other platoon (or the first and third of each grand division) shall *march out* ten or fifteen paces, as at the second position ; by which means the second-line battalion becomes for a time compleatly opened from right to left, so that the first may very *expeditiously*, and *therefore* very *safely*, *pass through it*. Which passing, &c. might at different times be performed with different degrees of regularity ; and which being effected, the *rear* or second and fourth platoons of each second battalion grand division, are instantly to *march up* the same ten or fifteen paces, and the whole will be in close and firing order again ; and therefore may immediately act in any manner that should be thought most proper ; it might either fire a volley, or by ranks, and charge with bayonets ; or the whole might make ready together, and the method of firing already described might be commenced. All which however in real service would perhaps very much depend upon the distance, situation, &c. of the enemy.

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‘The moment the two battalions had thus past each other, the second should begin to fire; and the first should instantly set about forming afresh, with the utmost expedition, &c. that could be possible; in which particular it would by practice be greatly improved. And as soon as it was formed, the two captains of each grand division should immediately tell off their own grand division into four platoons again; which at the same time that it divided it for *firing*, would do the same for *opening*. Thus the battalion that we supposed disordered and forced to retire; nay, that we have caused to act just as if it was really repulsed; will in a very short time be ready to *relieve* the other, that is now become the *first* and *engaging*; and which, having also fired ten, fifteen, or twenty rounds, should retire, and be relieved, in the same manner as itself had relieved the first. In order that each battalion should thus by turns be the reliever and the relieved, the supporter and the supported; that they both might be as expert and ready as possible in this very material part of the duty of infantry.’

To prevent the retiring troops from pressing upon the rear platoon, he proposes, that the second battalion shall be formed as before behind the first, and when ordered to relieve it, march up within twenty or thirty yards of the first line. The whole shall then halt, and the first and third platoons of each grand division be ordered to advance about four paces, or until their ranks shall pass the front of the second and fourth platoons of the same division. This done, each advanced platoon shall be directed to gain ground to the left, and each rear platoon to do the same to the right, until they cover each other. Thus the ground gained by each platoon to the right or left, is equal to half its front. Hence the interval will, as before, be equal to half the front; and the rear platoons not only removed out of the way of the retreating first-line, but be doubled in depth by their marching behind the others, and thereby enabled to resist any pressure. As soon as the first battalion has passed through these intervals, the platoons of the second are immediately to move to the right and left outwards, so as again to form the battalion. No evolution can be more expeditious than this, which may be effected in a few seconds of time. We apprehend, however, that the manœuvre must in action be liable to confusion, owing to the great number of small chasms, which the retreating troops cannot always exactly fill, and the little momentum of the separate divisions, which cannot be considerable enough to resist the great pressure of a tumultuous mob of disordered defeated soldiers.



Several other evolutions to the same purpose are proposed, and all of them bear marks of observation and thought. We cannot, however, pretend to decide absolutely upon the advantages they may have over the methods now practised; to men of plain understanding they are specious; we heartily therefore recommend them to trial.

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ART. III. *Journal of a Voyage to North-America. Undertaken by Order of the French King. Containing the Geographical Description and Natural History of that Country, particularly Canada. Together with an Account of the Customs, Characters, Religion, Manners, and Traditions of the original Inhabitants. In a Series of Letters to the Duchess of Ledsiguieres. Translated from the French of P. de Charlevoix. In 2 Vols. 8vo. Pr. 10s. Doddsley.*

A Writer of genius renders the most barren subjects fertile and agreeable; like an alchemist, he converts every substance into gold. Our present author possesses this happy talent in a very peculiar manner. Lively, judicious, penetrating, and observing; nothing escapes his notice; with him every subject becomes new and entertaining. Even the review of dull pedants, who have advanced a thousand conceits about the first peopling of America, will be thought interesting in the hands of P. Charlevoix; and his own sentiments upon that subject are such as distinguish his good sense and erudition. The passage from Orleans to Langets, furnishes him with an occasion for sallies of humour, and some very just remarks on character. The voyage from Rochefort to Quebec, up the vast river St. Lawrence, is filled with amusing incidents and observations, useful both to the statesman and the mariner. Speaking of the codfish, while he is coasting along the island of Newfoundland, he observes, with a former writer, the errors of that conclusion, that because the inhabitants of Acadia, who have attempted to raise fortunes by the cod-fishery, have been ruined, therefore the fish can be in no great abundance in these parts. On the contrary he asserts, that to carry on this fishery to advantage, the persons employed must be inhabitants of the country. Every season is not equally proper for fishing; the fishery can only be pursued from the beginning of May to the end of August. Now, says he, if you bring sailors from France, either you must pay them for the whole year, in which case the expences will exceed the profits, or you must pay them for the fishing-season only, in which they can never find their account: but if they are inhabitants of the place, the undertakers will  
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not only be better served, but it will be their own faults if they do not immediately make fortunes. By this means they will be able to make choice of the best hands; they will take their own time to begin the fishery, they will make choice of proper places, they will make great profits for the space of four months; and the rest of the year they may employ in working for themselves at home. Had things been settled upon this bottom in those parts for a hundred and fifty years last past, Acadia must have become one of the most powerful colonies in all America. For whilst it was given out in France, and that with a kind of affectation, that it was impossible ever to do any thing in that country, it enriched the people of New-England by the fishing trade only, though the English were without several advantages for carrying it on, which our situation offered us.

In his passage up the river St. Laurence, he corrects the error of former writers, who asserted, that a considerable city formerly stood at Tadoussac, on the Saquenay, which discharges itself in the river St. Laurence. Our author affirms, that tho' the harbour is good, there never was more than a few Indian huts and one French house on this place. Landing on the island of Orleans he found the country pleasant, the soil fertile, and the planters in good circumstances. 'They have the character of being something addicted to witchcraft, and they are applied to, in order to know what is to happen, or what passes in distant places. As for instance, when the ships expected from France are later than ordinary, they are consulted for intelligence concerning them, and it has been asserted; that their answers have been sometimes pretty just; that is to say, that having guessed once or twice right enough, and having for their own diversion made it be believed that they spoke from certain knowledge, it has been imagined that they consulted with the devil.'

Our author next proceeds to a description of Quebec; but as that city has probably undergone many changes since he wrote, and the public is already fatiated with more modern accounts, we shall content ourselves with the following short remarks on the manners and customs of the citizens and French inhabitants of the surrounding country.

'Every one contributes all in his power to render life easy and agreeable. They play at cards, or go abroad on parties of pleasure in the summer-time in calashes or canoes, in winter, in sledges upon the snow, on on skaits upon the ice. Hunting is a great exercise amongst them, and there are a number of gentlemen who have no other way of providing handsomely for their



their subsistence. The current news consist of a very few articles, and those of Europe arrive all once, though they supply matter of discourse for great part of the year. They reason like politicians on what is past, and form conjectures on what is likely to happen; the sciences and fine arts have also their part, so that the conversation never flags for want of matter. The Canadians, that is to say, the Creoles of Canada, draw in with their native breath an air of freedom, which renders them very agreeable in the commerce of life, and no where in the world is our language spoken in greater purity. There is not even the smallest foreign accent remarked in their pronunciation.

‘ You meet with no rich men in this country, and it is really great pity, every one endeavouring to put as good a face on it as possible, and nobody scarce thinking of laying up wealth. They make good cheer, provided they are also able to be at the expence of fine cloaths; if not, they retrench in the article of the table, to be able to appear well dressed. And, indeed, we must allow, that dress becomes our Creolians extremely well. They are all here of very advantageous stature, and both sexes have the finest complexion in the world; a gay and sprightly behaviour, with great sweetness and politeness of manners are common to all of them; and the least rusticity, either in language or behaviour, is utterly unknown even in the remotest and most distant parts.’

The first excursion from Quebec made by our author, was to a small village of Christian Indians, called Hurons, about three miles from Quebec. Nothing can exceed in beauty his account of this innocent and happy people. ‘ The inhabitants (says he) are savages, or Indians; but who derive nothing from their birth and original but what what is really estimable, that is to say, the simplicity and openness of the first ages of the world, together with those improvements which grace has made upon them; a patriarchal faith, a sincere piety, that rectitude and docility of heart which constitute a true saint; an incredible innocence of manners; and lastly, pure Christianity, on which the world has not yet breathed that contagious air which corrupts it; and that frequently attended with acts of the most heroic virtue. Nothing can be more affecting than to hear them sing in two choirs, the men on one side, and the women on the other, the prayers and hymns of the church in their own language. Nor is there any thing which can be compared to that fervour and modesty which they display in all their religious exercises; and I have never seen any one, who whas not been touched with it to the bottom of his heart.’

Without

Without dwelling on the judicious reflections passed on the first establishment of a colony in Canada, the manner in which the trade was conducted, and the small capital allowed for promoting this commerce, we shall proceed to M. Charlevoix's curious account of the beaver. His observations on the construction of this animal, of the fur and castor it affords, are entertaining; but as they would exceed the length of a quotation, we shall confine ourselves to the extraordinary natural talents and ingenuity of these brutes.

• Their foresight, their unanimity, and that wonderful subordination we so much admire in them, their attention to provide conveniencies, of which we could not before imagine brutes capable of perceiving the advantages, afford mankind still more important lessons, than the ant to whom the holy scripture sends the sluggard. They are at least amongst the quadrupeds, what the bees are amongst winged insects. I have not heard persons well informed say, that they have a king or queen, and it is not true, that when they are at work in a body, there is a chief or a leader who gives orders and punishes the slothful; but by virtue of that instinct which this animal has from him, whose Providence governs them, every one knows his own proper office, and every thing is done without confusion, and in the most admirable order. Perhaps, after all, the reason why we are so struck with it is for want of having recourse to that sovereign intelligence, who makes use of creatures void of reason, the better to display his wisdom and power, and to make us sensible that our reason itself is almost always, through our presumption, the cause of our mistakes.

• The first thing which our ingenious brutes do, when they are about to chuse a habitation, is to call an assembly if you please, of the states of the province. However this be, there are sometimes three or four hundred of them together in one place, forming a town, which might properly enough be called a little Venice. First of all they pitch upon a spot where there are plenty of provisions, with all the materials necessary for building. Above all things water is absolutely necessary, and in case they can find neither lake nor pool, they supply that defect by stopping the course of some rivulet, or of some small river, by means of a dyke, or to speak in the language of this country, of a causeway. For this purpose they set about felling of trees, but higher than the place where they have resolved to build; three or four beavers place themselves round some great tree, and find ways and means to lay it along the ground with their teeth. This is not all; they take their measures so well, that



that it always falls towards the water, to the end they may have less way to drag it, after cutting it into proper lengths. They have afterwards only to roll those pieces so cut towards the water, where, after they have been launched, they navigate them towards the place where they are to be employed.

‘ These pieces are more or less thick or long, according as the nature and situation of the place require, for these architects foresee every thing. Sometimes they make use of the trunks of great trees, which they place in a flat direction; sometimes the causeway consists of piles nearly as thick as one’s thigh, supported by strong stakes, and interwoven with small branches; and every where the vacant spaces are filled with a fat earth so well applied, that not a drop of water passes through. The beavers prepare this earth with their feet; and their tail not only serves instead of a trowel for building; but also serves them instead of a wheelbarrow for transporting this mortar, which is performed by trailing themselves along on their hinder feet. When they have arrived at the water-side, they take it up with their teeth, and apply it first with their feet, and then plaister it with their tail. The foundations of these dykes are commonly ten or twelve feet thick, diminishing always upward, till at last they come to two or three; the strictest proportion is always exactly observed; the rule and the compass are in the eye of the great master of arts and sciences. Lastly, it has been observed, that the side towards the current of the water is always made sloping, and the other side quite upright. In a word, it would be difficult for our best workmen to build any thing either more solid or more regular.

‘ The construction of the cabbins is no less wonderful. These are generally built on piles in the middle of those small lakes formed by the dykes: sometimes on the bank of a river, or at the extremity of some point advancing into the water. Their figure is round or oval, and their roofs are arched like the bottom of a basket. Their partitions are two feet thick, the materials of them being the same, though less substantial, than those in the causeways; and all is so well plaistered with clay in the inside, that not the smallest breath of air can enter. Two thirds of the edifice stands above water, and in this part each beaver has his place assigned him, which he takes care to floor with leaves or small branches of pine-trees. There is never any ordure to be seen here, and to this end, besides the common gate of the cabin and another issue by which these animals go out to bathe, there are several openings by which they

discharge their excrements into the water. The common cabins lodge eight or ten beavers, and some have been known to contain thirty, but this is rarely seen. All of them are near enough to have an easy communication with each other.

‘ The winter never surprizes the beavers. All the works I have been mentioning are finished by the end of September, when every one lays in his winter-stock of provisions. Whilst their business leads them abroad into the country or woods, they live upon the fruit, bark, and leaves of trees; they fish also for crawfish and some other kinds; every thing is then at the best. But when the business is to lay in a store, sufficient to last them whilst the earth is hid under the snow, they put up with wood of a soft texture, such as poplars, aspens, and other such-like trees. These they lay up in piles, and dispose in such wise, as to be always able to come at the pieces which have been softened in the water. It has been constantly remarked, that these piles are more or less large, according as the winter is to be longer or shorter, which serves as an Almanack to the Indians, who are never mistaken with respect to the duration of the cold. The beavers before they eat the wood, cut it into small slender pieces, and carry it into their apartment; each cabin having only one store-room for the whole family.’

These are the most striking qualities of the beaver. The account our author gives of the hunting of this animal is amusing; but we shall prefer for an extract his description of the musk-rat, which he calls a diminutive species of the beaver. ‘ This has almost all the properties of the beaver; the structure of the body, and especially of the head, is so very like, that we should be apt to take the musk-rat for a small beaver, were his tail only cut off, in which he differs little from the common European rat; and were it not for his testicles, which contain a most exquisite musk. This animal, which weighs about four pounds, is pretty like that which Ray speaks of under the name of the *Mus Alpinus*. He takes the field in March, at which time his food consists of bits of wood, which he peels before he eats them. After the dissolving of the snows he lives upon the roots of nettles, and afterwards on the stalks and leaves of that plant. In summer he lives on strawberries and raspberries, which succeed the other fruits of the autumn. During all this time you rarely see the male and female asunder.

‘ At the approach of winter they separate, when each takes up his lodgings apart by himself in some hole, or in the hollow  
of



of a tree, without any provision, and the Indians assure us, that they eat not the least morsel of any thing whilst the cold continues. They likewise build cabbins nearly in the form of those of the beavers, but far from being so well executed. As to their place of abode, it is always by the water-side, so that they have no need to build causeways. It is said, that the fur of the musk-rat is used in the manufacture of hats, along with that of the beaver, without any disadvantage. Its flesh is tolerable good eating, except in time of rut, at which season it is impossible to cure it of a relish of musk, which is far from being as agreeable to the taste as it is to the scent.

It would trespass too much on our design to recite our author's curious descriptions of the Indian hunting parties, of which the bear and elk are the chief objects; the latter animal indeed is now, in a manner, extirpated, to the great prejudice of trade: but we cannot omit what he relates of the *Enfant du Diable*, or a species of polecat, found in Canada.

\* This animal, likewise called, *Bête puante*, a title derived from his ill scent, because his urine, which he lets go when he finds himself pursued, infects the air for half a quarter of a league round; this is in other respects a very beautiful creature. He is of the size of a small cat, but thicker, the skin or fur shining, and of a greyish colour, with white lines, forming a sort of oval on the back from the neck quite to the tail. This tail is bushy like that of a fox, and turned up like a squirrel. Its fur, like that of the animal called *pekan*, another sort of wild cat, much of the same size with ours, and of the otter, the ordinary polecat, the *pitois*, wood-rat, ermine, and martin, are what is called *la menue pelleterie*, or lesser peltry. The ermine is of the size of our squirrel, but not quite so long; his fur is of a most beautiful white, and his tail is long, and the tip of it black as jet; our martins are not so red as those of France, and have a much finer fur. They commonly keep in the middle of woods, whence they never stir but once in two or three years, but always in large flocks. The Indians have a notion, that the year in which they leave the woods, will be good for hunting, that is, that there will be a great fall of snow. Martins skins sell actually here at a crown a-piece, I mean the ordinary sort, for such as are brown go as high as four livres and upwards.

\* The *pitoi* differs from the polecat only in that its fur is longer, blacker, and thicker. These two animals make war on the birds, even of the largest sorts, and make great ravages

amongst dove-coats and henroosts. The wood-rat is twice the size of ours; he has a bushy tail, and is of a beautiful silver grey: there are even some entirely of a most beautiful white; the female has a bag under her belly, which she opens and shuts at pleasure; in this she places her young when she is pursued, and so saves them with herself from their common enemy.

Indeed, all M. Charlevoix's remarks on the natural curiosities of this country are learned and ingenious, were tolerable justice done him by the translator, who stumbles almost at every name. Nor need we wonder at his mistaking the names of birds and beasts, when we find him retaining the French orthography of the proper names of writers, as well known in England as in France. Charlevoix, however, is not answerable for the blunders of his translator. His letters will always be valuable in the original language, and will recompence the trouble of a more able version. Now that Canada is in possession of the crown of Great Britain, the relation of an excellent writer, a good philosopher, and a subject ardent to promote the interest of his master the king of France, by whose order he made the voyage, will be acceptable to every Englishman. From hence he will form the justest ideas of the value of our late conquests.

The following general account of the Canadians will, we hope, be deemed interesting. 'Every man here is possessed of the necessaries of life; but there is little paid to the king; the inhabitant is not acquainted with taxes; bread is cheap; fish and flesh are not dear; but wine, stuffs, and all French commodities are very expensive. Gentlemen, and those officers who have nothing but their pay, and are besides encumbered with families, have the greatest reason to complain. The women have a great deal of spirit and good nature, are extremely agreeable, and excellent breeders; and these good qualities are for the most part all the fortune they bring their husbands; but God has blessed the marriages in this country in the same manner he formerly blessed those of the patriarchs. In order to support such numerous families, they ought likewise to lead the lives of patriarchs, but the time for this is past. There are a greater number of noblesse in New France than in all the other colonies put together.

'The king maintains here eight and twenty companies of marines, and three *etats majors*. Many families have been ennobled here, and there still remain several officers of the regiment of Corignin-Salieres, who have peopled this country with gentlemen who are not in extraordinary good circumstances,



ces, and would be still less so, were not commerce allowed them, and the right of hunting and fishing, which is common to every one.

‘After all, it is a little their own fault if they are ever exposed to want; the land is good almost every where, and agriculture does not in the least derogate from their quality. How many gentlemen throughout all our provinces would envy the lot of the simple inhabitants of Canada, did they but know it? And can those who languish here in a shameful indigence, be excused for refusing to embrace a profession, which the corruption of manners and the most salutary maxims has alone degraded from its ancient dignity? There is not in the world a more wholesome climate than this; no particular distemper is epidemical here; the fields and woods are full of simples of a wonderful efficacy, and the trees distil balms of an excellent quality. These advantages ought at least to engage those whose birth providence has cast in this country to remain in it; but inconstancy, aversion to a regular and assiduous labour, and a spirit of independence, have ever carried a great many young people out of it, and prevented the colony from being peopled.

‘These are the defects with which the French Canadians are, with the greatest justice, reproached. The same may likewise be said of the Indians. One would imagine that the air they breathe in this immense continent contributes to it; but the example and frequent intercourse with its natural inhabitants are more than sufficient to constitute this character. Our Creoles are likewise accused of great avidity in amassing, and indeed they do things with this view, which could hardly be believed if they were not seen. The journies they undertake; the fatigues they undergo; the dangers to which they expose themselves, and the efforts they make, surpass all imagination. There are however few less interested, who dissipate with greater facility what has cost them so much pains to acquire, or who testify less regret at having lost it. Thus there is some room to imagine that they commonly undertake such painful and dangerous journies out of a taste they have contracted for them. They love to breathe a free air; they are early accustomed to a wandering life; it has charms for them, which make them forget past dangers and fatigues, and they place their glory in encountering them often. They have a great deal of wit, especially the fair sex, in whom it is brilliant and easy; they are, besides, constant and resolute, fertile in resources, courageous, and capable of managing the greatest affairs.

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‘ I know not whether I ought to reckon amongst the defects of our Canadians, the good opinion they entertain of themselves. It is at least certain that it inspires them with a confidence, which leads them to undertake and execute what would appear impossible to many others. It must, however, be confessed they have excellent qualities. There is not a province in the kingdom where the people have a finer complexion, a more advantageous stature, or a body better proportioned. The strength of their constitution is not always answerable, and if the Canadians live to any age, they soon look old and decrepid. This is not entirely their own fault, it is likewise that of their parents, who are not sufficiently watchful over their children to prevent their ruining their health at a time of life, when if it suffers it is seldom or never recovered. Their agility and address are unequalled; the most expert Indians themselves are not better marksmen, or manage their canoes in the most dangerous *rapids* with greater skill.

‘ Many are of opinion that they are unfit for the sciences, which require any great degree of application, and a continued study. I am not able to say whether this prejudice is well founded, for as yet we have seen no Canadian who has endeavoured to remove it, which is perhaps owing to the dissipation in which they are brought up. But nobody can deny them an excellent genius for mechanics; they have hardly any occasion for the assistance of a master in order to excel in this science; and some are every day to be met with who have succeeded in all trades, without ever having served an apprenticeship.

‘ Some people tax them with ingratitude, nevertheless they seem to me to have a pretty good disposition; but their natural inconstancy often prevents their attending to the duties required by gratitude. It is alledged they make bad servants, which is owing to their great haughtiness of spirit, and to their loving liberty too much to subject themselves willingly to servitude. They are however good masters, which is the reverse of what is said of those from whom the greatest part of them are descended. They would have been perfect in character, if to their own virtues they had added those of their ancestors. Their inconstancy in friendship has sometimes been complained of; but this complaint can hardly be general, and in those who have given occasion for it, it proceeds from their not being accustomed to constraint, even in their own affairs. If they are not easily disciplined, this likewise proceeds from the same principle, or from their having a discipline peculiar to themselves, which they believe is better adapted for carrying on the war  
against



against the Indians, in which they are not entirely to blame. Moreover, they appear to me to be unable to govern a certain impetuosity, which renders them fitter for sudden surprises or hasty expeditions, than the regular and continued operations of a campaign. It has likewise been observed, that amongst a great number of brave men who distinguished themselves in the last wars, there were very few found capable of bearing a superior. This is perhaps owing to their not having sufficiently learned to obey. It is however true, that when they are well conducted, there is nothing which they will not accomplish, whether by sea or land, but in order to this they must entertain a great opinion of their commander. The late M. d'Iberville, who had all the good qualities of his countrymen without any of their defects, could have led them to the end of the world.

‘ There is one thing with respect to which they are not easily to be excused, and that is the little natural affection most of them shew to their parents, who for their part display a tenderness for them, which is not extremely well managed. The Indians fall into the same defect, and it produces amongst them the same consequences. But what above all things ought to make the Canadians be held in much esteem, is the great fund they have of piety and religion, and that nothing is wanting to their education upon this article. It is likewise true, that when they are out of their own country they hardly retain any of their defects. As with all this they are extremely brave and active, they might be of great service in war, in the marine and in the arts ; and I am of opinion, that it would redound greatly to the advantage of the state, were they to be much more numerous than they are at present. Men constitute the principal riches of the sovereign, and Canada, should it be of no other use to France, would still be, were it well peopled, one of the most important of all our colonies.’

As the English nation carries on a great traffic with the island of Newfoundland, a short account of its inhabitants, from so able a hand as Charlevoix, will not prove unacceptable. ‘ It has never yet been fully determined whether its inhabitants are natives of the country, and its barrenness, were it really as great as it is supposed to be, would be no sufficient proof that they are not ; for hunting and fishing afford sufficient subsistence for Indians. What is certain is, that none but Eskimaux have ever been seen upon it, who are not originally of this island. Their real native country is the land of Laborador, or Labrador, it is there, at least, they pass the greatest part of the year ; for, in my opinion, it would be profaning the grateful appellation of a

native country, to apply it to wandering barbarians who have no affection for any country, and who being scarce able to people two or three villages, yet occupy an immense extent of land. In effect, besides the coasts of Newfoundland, which the Esquimaux wander over in the summer-time, there are none but that people to be seen throughout all that vast continent lying betwixt the river St. Laurence, Canada, and the North sea. Some of them have been even found at a great distance from hence up the river Bourbon, which runs from the westward, and falls into Hudson's-Bay.

The origin of their name is not certain, but it is probably derived from the Abenakis word Esquimantris, which signifies an eater of raw flesh. The Esquimaux are in fact the only savages we know of who eat raw flesh, though they are likewise in use to broil or dry it in the sun. It is likewise certain, that there is no nation known in America, which answers better to the first idea Europeans are apt to conceive of savages. They are almost the only nation amongst whom the men have beards, which grow up to their eyes, and are so thick, that it is with difficulty the features of their faces are to be distinguished. They have likewise something very frightful in their air and mien, small fiery eyes, large and very ugly teeth, hair commonly black, sometimes fair, always very much in disorder, and their whole external appearance extremely brutish. Their manners and character do not bely the deformity of their physiognomy; they are fierce, savage, suspicious, turbulent, and have a constant propensity to do mischief to strangers, who ought to be perpetually on their guard against them. As to the qualities of their mind we have had so little intercourse with this nation, that we do not as yet know their real temper; but they have always had a sufficient bent towards mischief.

They have been frequently known to go in the night-time, and cut the cables of ships at anchor, in order to make them drive on shore, and then plunder the wrecks; they are not afraid to attack them even in open day on discovering their crews to be weak. It has never been possible to tame them; and it is not safe to hold any discourse with them but at the end of a long pole. They not only refuse to come near the Europeans, but they will not so much as eat any thing they present to them; and in all things take so many precautions on their side, which mark an extreme distrust, that they must mutually inspire the same with respect to every thing which comes from them. They are of an advantageous stature, and are tolerably well made. Their skin is as white as ours, which proceeds undoubtedly from their never going naked even in the warmest weather.

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\* Their beards, their fair hair, the whiteness of their skin, and the little resemblance and intercourse they have with their nearest neighbours, leave no room to doubt of their having a different original from the rest of the Americans; but the opinion of their being descended from the Basques, seems to me to have little foundation, if it is true, as I am informed it is, that the languages of the two nations have no affinity with one another. This alliance at any rate can be of no honour to any nation; for if there is not on the surface of the earth a region less fit to be inhabited than Newfoundland and Labrador, so there is not, perhaps, a people which deserves better to be confined to it than the *Eikimaux*. For my part, I am of opinion, that they are originally from Greenland.

\* These savages are covered in such a manner that only a part of their faces and the ends of their hands are to be seen. Over a sort of a shirt made of bladders, or the intestines of fish cut into fillets, and neatly enough sewed together, they throw a kind of a surtout made of bear-skin, or of the skin of some other wild beast, nay, sometimes of the skins of birds, whilst their head is covered with a cowl of the same stuff, with the shirt fixed to it; on the top of which is a tuft of hair, which hangs down and shades their forehead. The shirt falls no lower than their loins; the surtout hangs down behind to their thighs, and terminates before in a point somewhat lower than their girdle; but in the women it descends on both sides as far as the mid-leg, where it is fixed by a girdle, at which hang little bones. The men wear breeches made of skins, with the hairy side inwards, and faced on the outside with ermine, and such-like furs. They likewise wear on their feet pumps of skins, the hairy side of which is also inwards; and above them furred boots of the same; and over these a second pair of pumps, then another pair of boots over that. It is affirmed they are sometimes shod in this manner three or four times over, which, however, does not prevent these Indians from being extremely active. Their arrows, the only weapons they use, are pointed with the teeth of the sea-cow, to which they likewise add iron when they can get it. In the summer they live in the open air, night and day, but in the winter under-ground, in a sort of caverns, where they lie pell-mell one above another.

20 We shall close this article with the following sensible observations on the Huron and other languages, vernacular among several of the Canadian nations. 'Those who have studied the Huron, Sioux, and Algonquin languages to the bottom, pretend that all three have marks of primitive languages: and it

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is certain that they have not any common origin. Their pronunciation would be alone sufficient to prove this. The Sioux Indian hisses rather than speaks. The Huron knows none of the labial letters, speaks thro' the throat, and aspirates almost all the syllables; the Algonquin pronounces with a softer tone, and speaks more naturally. I have not been able to learn any thing particular, with respect to the first of these three tongues; but our ancient missionaries have laboured much on the two others, and on their principal dialects: the following is what I have heard said by the most able of them.

'The Huron language has a copiousness, an energy, and a nobleness, which are scarce to be found united in any of the finest we know, and those whose native tongue it is, tho' but a handful of people, still retain a certain elevation of soul, which agrees much better with the majesty of their discourse, than with the wretched estate to which they are reduced. Some have imagined they found some resemblance with the Hebrew in it; others, and a much greater, pretend that it has the same origin with that of the Greeks; but nothing can be more frivolous than the proofs they alledge in support of it. We are in a special manner to beware of relying on the vocabulary of the friar Gabriel Saghard a recollect, which has been cited in favour of this opinion: still less on that of James Cartier, and of the baron de la Hontan. These three authors took at random a few words, some from the Huron, and others from the Algonquin tongues, which they very ill remembered, and which often signified something very different from what they imagined. How many errors have been occasioned by such mistakes in travellers!

'The Algonquin language has not the same force with the Huron, but much more sweetness and elegance. Both have a richness of expression, a variety of turns and phrases, a propriety of diction, and a regularity, which are perfectly astonishing. But what is still more wonderful is, that amongst barbarians, who never studied the graces of elocution, and who never knew the use of letters or writing, they never introduce a bad word, an improper term, or a faulty construction, and that the very children retain the same purity in their lightest and most familiar discourse.

'Besides, their manner of animating whatever they say leaves no room to doubt their comprehending all the force of their expressions, and all the beauty and delicacy of their language. The dialects which are derived from both, have retained neither the same force nor the same graces. The Tsonnonthouans for instance,



instance, one of the five Iroquoise cantons, pass amongst the Indians for being the most rustick in their speech of any Indians.

In the Huron language every word is inflected or conjugated; there is a certain art which I cannot well explain to you, by which they distinguish verbs from nouns, pronouns, adverbs, &c. Simple verbs have a twofold conjugation; one absolute, and the other relative or reciprocal. The third persons have two genders, which are all known in their tongues: to wit, the noble and ignoble. As for number and tense, they have the same difference as the Greeks. For instance, to relate the account of a voyage, you use a different expression, if it is by land, from that you would make use of had it been by water. Active verbs are multiplied as often as there are different objects of their action. Thus the verb which signifies to eat, has as many different variations as there are different sorts of eatables. The action is differently expressed of an animated or inanimate thing: thus, to say you see a man or you see a stone, you must make use of two different verbs. To make use of any thing which belongs to him who uses it, or to the person to whom he addresses himself, there are so many different verbs.

There is something of all this in the Algonquin language, but the manner of it is different, and I am by no means in a condition to inform you of it. However, if it should follow from the little I have been telling that the richness and variety of these languages render them extremely difficult to be learned, the poverty and barrenness into which they have since fallen, cause an equal confusion. For as these people, when we first begun to have any intercourse with them, were ignorant of every thing which was not in use among themselves, or which fell not under the cognizance of their senses, they wanted terms to express them, or else had let them fall into desuetude and obscurity. Thus having no regular form of worship, and forming confused ideas of the Deity and of every thing relating to religion, and never reflecting on any thing but the objects of their senses, or matters which concerned themselves or their own affairs, which were sufficiently confined, and being never accustomed to discourse of virtues, passions, and many other matters which are the common subjects of conversation with us, as they neither cultivated the arts, except such as were necessary to them, and which were reduced to a very small number; nor any science, minding only such things as were within the reach of their capacity, and having no knowledge or desire of superfluities, nor any manner of luxury or refinement; when we had occasion to speak of all these topics

to them, there was found a prodigious void in their language, and it became necessary, in order to be understood by them, to make use of troublesome and perplexing circumlocutions to both them and us. So that after learning their language, we were under a necessity to teach them a new one, partly composed of their own terms, and partly of ours, in order to facilitate the pronounciation of it. As to letters or characters they had none, and they supplied this want by a sort of hieroglyphics. Nothing confounded them more than to see us express ourselves in writing with the same ease as by word of mouth.

‘ If any one should ask me how I came to know that the Sioux, Huron, and Algonquin languages are mother tongues rather than some others, which we look upon as dialects of these, I answer that it is impossible to be mistaken in this point, and I ask no other proof of it than the words of Monf. l’Abbè Dubos, which I have already cited : but lastly, as we cannot judge in this case but by comparison, if by such reflections we are able to determine that all the languages of Canada are derived from these three already mentioned, I will acknowledge they do not amount to an absolute proof of their being primitive, and as old as the first institution or invention of languages. I add, that all these nations have somewhat of the Asiatic genius in their discourse, which gives a figurative turn and expression to things, and which is what has probably made some conclude that they are of Asiatic extraction, which is moreover probable enough in other respects.

‘ Not only the nations of the Huron language have always occupied themselves more than the other Indians in husbandry and cultivation of their lands ; they have also been less dispersed, which has produced two effects ; for first, they are better settled, lodged and fortified, but have also always been under a better sort of police, and a more distinct and regular form of government. The quality of chief, at least among the true Hurons, who are Tionnontatez, is always hereditary. In the second place, till the wars of the Iroquois, of which we have been witnesses, their country was the most populous, tho’ polygamy never was in use in it. They have also the character of being the most industrious, most laborious, most expert in the management of their affairs, and most prudent in their conduct, which can be attributed to nothing but to that spirit of society which they have better retained than the others. This is in a special manner remarked of the Hurons, who forming at present but one nation or people, and being reduced to two middling villages very remote from each other, are, notwithstanding the



foul of all their councils, in all matters regarding the community. 'Tis true that notwithstanding this difference, which is not to be discovered at first glance, there is a strong resemblance in the genius, manners, and customs of all the Indians of Canada; but this is owing to the mutual commerce they have carried on with each other for many ages.'

In a word, such variety of entertaining matter offers, that we are at a loss what to select; we shall, therefore, for the benefit of our curious readers, reassume the article upon a future occasion, give a more minute detail of the contents, and enter upon a critique, both of the author and his translator.

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ART. IV. *Remarks on the Life and Writings of Plato.* 8vo. Pr. 5s. Millar.

**A**Lmost every writer is praised either too little or too much. If he happens to miss of popularity, his very excellencies are disregarded. He then can only hope for safety in oblivion; every wind that blows, instead of wafting him to port, will be more apt to threaten shipwreck; for as the Italian proverb expresses it, *a nave rotta ogni vento e contrario*.

But happy the man who gets within the gales of public favour; in those propitious latitudes the very tempest only guides to the harbour with greater dispatch, and more security. Such has been the fortune of Plato. He deserved well of society, his merit was great, and his fame is still greater. His faults, inaccuracies, and obscurity, now find not only pardon, but panegyric; and they who exclaim in raptures at his sagacity, perhaps find that an indirect method of proving their own.

The author of the present remarks, is a professed panegyrist of Plato; and we are the more surprised to find him defending the old philosopher even in his acknowledged errors, as the remarker appears at once both sensible, modest, and sometimes judicious. Yet so it happens, that few ever list themselves under the banner of any great name, that they do not defend their patron even up to injustice. To describe Plato as a faultless man, or consummate reasoner with respect to morals, as our remarker has done, is certainly what neither the histories we have of his life, nor the writings left by himself, can justify. It is easy to censure every account that derogates from his character, as invidious, and equally in any one's power to assert the moral tendency of *all* his doctrines; but when both come to be scrutinized, the voluptuary will appear in the man, and the sceptic in the philosopher.

But

But we ask pardon: it is our business to exhibit the opinions contained in the book before us, not to controvert them. It begins therefore with an account of the life of Plato, or rather remarks on his life, as many passages of it, some feigned in his praise, and others perhaps remembered against him by the envious, are here totally unnoticed. But we are surprised to find facts which are universally allowed to be genuine, totally over-looked, while the whole account of the life given us here, is taken from an epistle to Dion, which all the learned have long since allowed to be spurious: yet our remarker seems to take no notice at all of this controversy, but translates almost the whole epistle, without ever calling its authority into question.

It is not necessary to present the reader with any account of Plato's life, as we find no new light thrown upon the subject in the present essay, but refer him to the many accounts given by others, which are at least as copious as what the remarker presents us with. Not facts, but his manner of dressing them, should be the object of our enquiry; not so much his historical knowledge as his style. And in this, though in general concise and grammatical, yet we find sometimes unpardonable errors, which we would willingly impute not to the author, but the press. As in p. 12, where he has administered, for administered. P. 65, Yet notwithstanding of Plato's retirement, for Yet notwithstanding Plato's retirement. P. 72, late of acquiring, for late in acquiring. P. 175, Herding animals, for gregarious animals. Holidays in honour of Minerva, for festivals in honour of, &c. These faults certainly give transient disgust; yet where there is still sufficient merit, they by no means deserve recollection.

After some remarks on Plato's life, he next proceeds to answer the objections to his writings; and in this he has succeeded more happily than in the preceding essay. He begins by vindicating him from the charge of obscurity.

‘ Plato has been called a mystical writer, on account of a few passages that cannot be understood clearly. But it may be answered, in the first place, That some of the greatest difficulties occur in those dialogues where he is representing the metaphysical reasoning, or sublime speculations of other philosophers, such as Parmenides and Timæus. We are certain, that he did not entirely adopt their opinions.

‘ He sometimes also delivers his sentiments in allegory, not from any affectation to be obscure, but to preserve the same poetical dignity through his work, and avoid a long unnecessary digression; wherefore he sometimes professedly tragadizes in



an ironical strain. Of this the allegory in his republic, Book VIII. concerning proper marriages, is a manifest instance.

‘ Besides, we have seen in his letter above quoted, that he did not explain himself compleatly on certain subjects, because he would avoid the litigious contradictions of ignorant people, and persecution from bigots. If arguments of the following kind and stile can be of any force in this present age, they ought to be still more convincing when referred to the age of Plato. “ Men of shallow understandings, circumscribed knowledge, and who are unacquainted with the arts of writing, will be puzzled and perplexed in their endeavours at perspicuity; but be assured, that an author, who has parts, learning, and strong sense, if he is ever dark he is dark by design; tells stories because he dares not relate facts; gives you a dream because he cannot give you a description; and represents in an allegory what the circumstances of the times will not allow him to represent any other way.”

‘ The more one considers human nature the more he will be convinced that knowledge ought to be communicated only gradually to the mind. We seldom are able immediately to perceive the mutual relations and dependencies of things when the whole is communicated at once: it requires time and patience to review every circumstance before we can arrive at true knowledge. The want of this occasions innumerable disputes. It is surprising to observe how much the prejudices and various passions of men influence and pervert their judgment. Hence the best philosophers have been of opinion, that the human mind needs greatly to be purified and prepared for the reception of truth. For this reason they did not unfold all their sentiments till people were fit to receive them. Pythagoras enjoined long silence on his scholars; Plato did not speak directly on certain subjects; even our Saviour often spoke in parables, that he only who had ears to hear might be instructed.

‘ To these considerations it may be added, that a great part of the mysteries ascribed to Plato, are the mysteries of his commentators only. The obscure passages in our author are extremely few, and it were better to leave them so than perplex and disfigure his philosophy with random speculations, especially where these are not expressly delivered as conjectures. Any one who is tolerably acquainted with learning and antiquity, will find Plato himself more intelligible upon the whole than his commentators; and will agree with those who affirm, that nothing can be more elegant and perspicuous than the general strain of his works.

‘ I might take occasion here to give an account of the commentators on Plato, if it did not require too much time and labour. Dacier mentions five ancient ones, viz. Maximus Tyrius under the Emperor Marcus Aurelius in the second century; Plotinus in the third; Porphyrius the scholar of Plotinus, and Jamblichus the scholar of Porphyrius in the fourth; and Proclus in the sixth. Dacier remarks, that though these deserve to be read as ingenious authors, they contribute but little towards explaining Plato. This is generally allowed to be true; neither indeed is it at all surprising, if we consider that learning, and all the fine arts among the ancients were at their height about the time when Plato wrote. From thenceforth they gradually decayed. The Macedonian conquests destroyed the independency of Greece, the happy otium of philosophers, and the incitements of mutual emulation. Wars and revolutions succeeded close one after another, till Rome got the empire of the world. Then the Athenians enjoyed some leisure and protection to cultivate learning; but still this never could give scope and encouragement to the genius equal to the joy and vigor of mind that arises from the consciousness of freedom. The Romans were late of acquiring a taste for literature; and though some great geniuses appeared about the time of the civil wars, when Cæsar enslaved his country, and continued to shine for a little after, yet these were soon extinguished, and the violence of despotic power quickly made it dangerous for one to have merit. Sometimes a few men of worth appear in distant periods, like ships here and there after a storm. These we see lamenting the degeneracy of their times, and the decay of learning; and some of them also suffering the greatest distresses of poverty, as was the case of Plotinus, notwithstanding his extraordinary merit. The true philosophy of the ancient Pythagoreans, concerning the system of the heavens, seems to have been unknown to those later Platonists. Liberty was lost; learning and all the fine arts were decayed; so that though those writers abound in acute ingenious criticisms and speculations, they were, upon the whole, unavoidably unequal to the task of explaining Plato. I do not however pretend to characterize them exactly.’

Yet still perhaps the mysteries of Plato are in some places inexplicable, and that from a motive of vanity, which induced every philosopher of that period to pretend to an initiation into some mysteries that were not adapted to vulgar ears, but reserved only for the elect. That long allegory in the tenth book of his republic, of the pillar of light and spindle of fate, is certainly among the number: his ternary numbers,



bers, and pre-existent ideas are of the same kind; something like the Free-mason *word*, calculated not to increase the knowledge of the initiated, but the wonder of the crowd.

He goes on to prove the superiority of Plato's System over that of Aristotle, or indeed to shew that Aristotle's philosophy is nothing more than the Platonic system, delivered in a different form, with some criticisms and refinements.

'Aristotle's philosophy is therefore nothing else but the Platonic, delivered in a different form, with some criticisms and refinements. Thus it naturally happens in sciences and arts, when they are supposed to have arrived near perfection; the critic comes and perhaps makes refinements, and forms rules for conducting others in the same road. There is indeed a superior kind of criticism by which a great genius sees thro' the consequences and connections of things, and strikes out new roads that were unknown before; such was the character of Lord Bacon. But this may be called more properly The genius of invention. To such kind of praise Aristotle has but small claim; on the contrary, his metaphysical distinctions and obscure terms in natural philosophy have contributed to mislead and deceive the inquisitive mind, and obstruct the progress of knowledge for many ages.

'Aristotle's syllogism is useful to prove a truth already discovered; Plato's analysis and induction is more proper to discover a truth unknown. Aristotle is a cool and judicious reasoner; Plato no less accurate, but much more animated and lively. In most part of Plato's compositions there is a certain dignity and force that strikes and carries one along; yet that sublime seems naturally to rise out of the subject, and flows with simplicity and ease. In most writers who attempt the sublime you may easily see what labour and toil it costs them.'

From hence the remarker proceeds to consider some objections that have been made against the books of the republic and laws. Next he attempts to vindicate him for banishing poets from his commonwealth.

'Plato banishes all luxurious dances, all highly passionate or unmanly music, all licentious poetry and painting, from his republic; and has been much accused for excluding Homer: but in this he acted consistently with his own plan. Many things may be, strictly speaking, blameable in a poet, and yet they may pass without censure in common political constitutions, where much greater irregularities abound; but they are justly to be excluded from any state where we suppose them to be trained up from their youth in perfect sobriety and simplicity

of manners. If people are innocent, though rude and unacquainted with life, it will be a misfortune when they exchange their virtue for knowledge. In a luxurious state, where violent passions produce dreadful mischiefs, it is often useful to paint their progress and effects, that others may be deterred from falling into the like evils; but these pictures would be useless or hurtful in a temperate state where no such violences are known. Many ancient fables concerning the Heathen gods may be so explained as to remove Plato's objections, viz. by supposing them allegorical accounts of different parts in natural philosophy; but as these explications were not obvious to mankind, we find in fact that those fables hurt the morals of the people. And at any rate these ambiguities of expression ought to be excluded from a state where they are supposed to be perfectly sincere, and plain in all their words and actions.

Plato was not a foe to poetry, if it was virtuous and moderate, not tending to inflame the passions, or corrupt the taste and fancy. He proceeds upon the same principles with regard to music, painting, and the public dances, as these have great influence on the manners of a people; and even though a people are corrupted, yet licentious poetry and painting, and music, &c. tend still to corrupt them more. Poetry is wonderfully adapted for influencing young and tender minds, and often leaves impressions that remain through the whole life. How much is it therefore to be regretted that there are so much of our modern poetry and other writings, which instead of being more chaste and virtuous than those of the ancients, or more useful for correcting the follies, and soothing the cares of life, that they are often the reverse in every article, and rather tend to corrupt the head and the heart?

But sure the same objections that Plato makes to poetry, viz. That by being fabulous and allegorical, it corrupts the mind of the people, lies with equal force against the arguments by which the author attempts to vindicate Plato's obscurity, by observing that his obscurities were delivered in fable and allegory, in order to impress truth with greater force upon the understanding.

He next undertakes to vindicate Plato against the objections of Lord Bolingbroke; and in this, as in most other controversies, both parties are sometimes in the right. In his fifth letter on history Lord Bolingbroke says,

"Nothing can be truer than that maxim of Solon's, impertinently enough censured by Plato, in one of his wild books of laws, *Affidue addiscens ad senium pervenio.*" "imo, This censure is not to be found in the books of laws, but in the seventh



seventh book of his republic. 2do, It is of no consequence to inquire whether Plato there opposes the authority of Solon or no, if his principles are just. He insists upon it, and who can deny "that youth is the properest season for learning? that old people are as unfit for hard study as for running races? and that all severe and numerous labours, either of body or mind, are proper for young men only?"

No observation can be more worthy a good man and a philosopher than that of Solon. For if we should fix a period in which the mind, fatigued with acquiring knowledge, is at liberty to rest from its labour, we should thus render old age useless to society at a period when we might forget our former acquisitions without being supposed to attain any thing new. But though the remarker may here contradict his lordship in the wrong, he frequently exposes his absurdities with perspicuity.

The succeeding part of this work is taken up with giving the reader, who desires to have some idea of Plato's writings, a slight view of each dialogue separately: in which the author seems to make brevity his principal aim. Upon the whole, we are well enough pleased to see any new criticism upon the works of antiquity. This at present is a subject less treated of than others; and a stagnation in any one branch of the literary microcosm, will sometimes produce disorders that may affect the whole.

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ART. V. *A Plan of Discipline for the Use of the Militia of Norfolk. Part III* 4to. Price 4s. Shuckburgh\*.

**T**HIS third part treats of the forming in battalion and firings, of the hollow-square, column of retreats, column of attack, the deploy, forming an oblique front, rallying and counter-marching. In the appendix we have the manner of mounting and relieving guard, the duties of non-commissioned officers and soldiers (which were printed and dispersed among the men upon their first embodying) the funeral exercise, and beats of the drum.

As the merit of the two former parts is pretty generally acknowledged, our readers may by a short extract see that the third part, which treats of the most essential matters of the dis-

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\* For our account of the two former parts, see vol. viii. pag. 297, where at the end of the note upon Wolfe, for *repeat* read *repent*.

cipline, is executed with the same accuracy and precision. We shall select a part of Chap. IV. as a specimen likely to be the most agreeable to classical readers, because it will shew them how very formidable that method of charging was which the *Athenian Bee* practised with such success, and of which he has given so engaging a narrative.

#### NORFOLK DISCIPLINE.

##### Art. IV. Of the Column of Attack or Plesion.

‘ This column is formed upon the principle of that of Folard, or rather of the author of the *Nouveau Projet de Tactique* †, who calls it by the name of *Plesion*, though it has not quite the proper depth, the strength and disposition of our battalions not permitting it. The French form the column of attack with two battalions; and if two battalions of the militia of our county were to unite, we should then be able to form a complete column or plesion, having its due proportions and strength. We must observe here, that the true strength of the column does not at all consist in its fire (which can be no more than the common *street-firing*) but in the violence and impetuosity of its charge, which it is always to make with fixed bayonets, and with the greatest celerity imaginable. We shall not enter into a disquisition of all that has been said for and against this method of attack: it would be much too long for this place, and not very intelligible to such of our readers as have not been conversant with military affairs. We shall only observe, that it seems to have been the favourite system of two no less generals than Epaminondas and Gustavus Adolphus—that it has been generally attended with victory those few times we know with certainty it has been practised—that it seems entirely adapted to the courage, vigour, and activity of the English common people—that it is particularly calculated for an English militia, as its motions are extremely simple and easy, not demanding near that exactness and precision of discipline which all parts of the firings do—and lastly, that its success chiefly depends on the courage and resolution of the men, and the valour and intrepidity of the officers leading them on\*.

‘ At

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† For our account of this work, see vol. iv. pag. 349, vol. v. pag. 338, and vol. vi. pag. 425, where, line 5 from bottom, for *in combats* read *it combats*; pag. 428, line 12, for *acquired* read *required*.

\* ‘ No term in military language has been used in a more vague sense than the word *column*. That of Folard has been often



At the word or signal for forming the column of attack, the six platoons on the right of the colours, together with the second platoon of grenadiers, face to the left; the six on the left, together with the second platoon of grenadiers, face to

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often criticized and condemned, in our hearing, by those who had no idea of its nature, manner of forming, or use: and even some writers on military affairs have shewn themselves no better acquainted with it. Voltaire, in his romantic account of the battle of Fontenoy, talks of the *formidable Colonne*, which the English troops formed there: whereas in fact it was no original disposition, but produced by necessity (from the ground in the front growing narrow, and obliging the battalions to double behind one another) and had no kind of resemblance of the column of Folard nor the Plesion. The author of the *Projet de Tactique* says, with great smartness, "It is said that the order of the English infantry at Fontenoy was the effect of chance—it was rather the effect of the fire of the redoubts and village, and of the narrowness of the ground: however, it is neither the fault of Gustavus nor Folard, if people have called that mass of confusion a column."

Somewhat of this nature were the columns with which the French attacked Laufeld: i. e. battalions drawn up in several lines behind each other, but not closed up to make a solid body. For the faults of this disposition, see *Projet de Tactique*, p. 217.—When therefore one meets with the word *column* in an author, or hears it used in conversation, it is very necessary to ascertain precisely what is meant by it.

We may likewise add, that the battle of Culloden furnishes a strong argument in favour of the column, though we have heard it cited with equal confidence against it: for if a mob of Highlanders (and those not well supported by the rest) could put in disorder, and break through, two of the bravest and best regiments in the whole army (who likewise behaved remarkably well) and this notwithstanding the great inferiority of the broad sword to the firelock and bayonet, added to their almost total want of discipline; what could it be owing to, but to the irresistible strength of their disposition, and the order they were formed in? and we cannot but think, that every well-wisher to our happy constitution has great reason to bless God, that the Highlanders had not time to acquire discipline, nor the skill to add to their column, what in the opinion of its greatest advocates are absolutely essential to it: that is to say, arms of length, such as the bayonet, pike, partisan, or es-ponton.

the right : the colours and hatchet men fall back four paces to the rear, and form in a rank entire, with the colours in the center. At the word *march!* they all step off together, and march by the flank ; the two centre platoons march till they join in the centre, then immediately turn to the right and left to their proper front, and advance by the short step ; all the rest of the platoons do the same, following successively the two centre platoons ; fronting as soon as they are joined in the centre, and marching forward ; the colours and hatchet-men will follow the first six platoons, which brings them into the centre of the column : the grenadiers march at the same time, following the two flank platoons, and front at the same time with them, marching forward likewise, and dressing with them on the flanks, allowing about six paces distance between their flanks and those of the column \*.

‘ II. Of the officers that are in the rear, those on the right of the colours, fall in upon the left, and those on the left, upon the right of their platoons. The officers that command platoons, and the serjeants that cover them, keep their posts ; by this means the flanks will be covered by officers and serjeants, and there will be a file of officers in the centre of the column ; the colonel takes post in the front, and the lieutenant-colonel goes into the rear : two drums go to the right and two to the left of each section ; two to the right and two to the left of the colours ; six to the rear, and three to the rear of each grenadier company †.

‘ III. The column is to advance by the common step when the drums beat the *Battalion March* ; the ranks at two paces asunder, and the files well closed.

‘ IV. When the commanding officer gives the word, *Prepare to charge!* the drums beat the *Grenadiers March*, the whole comes to a recover, and the sections close up as fast as possible. When

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\* ‘ Though we have every where in this chapter marked precisely the places of the grenadier platoons, yet it must be understood that they are to act as separate bodies, and perform the part of light troops : either to annoy the enemy with their fire, pursue them when broken, or to do any other service that the commanding officer shall think proper to order them upon.’

† ‘ As may be seen by the plan of the column, plate 52 ; the officers will be on the flanks and in the centre, intermixed with the serjeants ; the colonel in the front, and the lieutenant-colonel in the rear.’



the commanding officer thinks proper, he will give the words *March! March!* upon which the whole advances briskly by the double step, taking care to keep the ranks and files close; and at the word *Charge!* the officers and men in the front charge their bayonets, the serjeants their halberts, and the drums beat *A Point of War.*

‘ V. At the signal from the commanding officer, the drums are to cease; upon which they recover their arms, and the last section immediately halts; the first takes four steps more, and then halts, in order to preserve the proper distance between the sections: on beating the *Battalion March* again, they step off and advance by the common step.

‘ VI. If when the column is advancing by the double step, the commanding officer would have it slacken its pace, he gives a signal to the drum to beat the *Battalion March*; the first section immediately, upon the drums changing the beat, falls into the common step, and shoulders; the second shoulders likewise, and falls into the short step; and as soon as the first section is got to its proper distance, takes the common step again; the ranks will then open as they march, to the distance of two paces.

‘ VII. To make the column march to the right or the left, the commanding officer will give the words, *Column! turn to the right or the left!* and go to the head of that flank which he would have become the front, and the drums upon that flank beat a march; the lieutenant-colonel going to the rear of the opposite flank.’

Before we conclude this article we cannot forbear remarking, that the ceremonies of officers taking post, first by seniority and afterwards in battalion, the forming six deep by half files for the manual exercise, and then doubling up again, with much more such trifling of no use on any kind of duty, are here omitted. The captains take post at once in the front rank of *their own companies*, as the inferior officers do in the rear, and the manual exercise being performed, there is nothing more to do than to close the rear ranks to the front, and the battalion is in the form intended (its divisions being so evidently marked as to want no telling off) either for firing, or for going thro’ any of the evolutions, or (being in close order) for charging.

The evolutions are not very numerous, but then they are of the most essential kind, easily performed by men who have been first taught to march well by files, and not generally we believe practised, though many of them may by a few besides the 67th and 72d regiments, to which the author so candidly

owns obligation. Expedition in executing them is frequently inculcated, and not without reason. It has been too long a fashion to step short, and in slow time, in order to preserve the most regular beauty in the files as well as ranks, and to this *interposition* of modern tactics, utility has sometimes been sacrificed \*. Of two bodies performing the same evolution, surely that which comes to its ground in half the time, though not in the nicest order, will look to the colours (if properly trained to that most essential practice of *dispersing* and *rallying*) and dress almost in an instant, or at least timely enough to attack and break the other. Perhaps the practice of the 15th and 38th regiments in America, who perform their evolutions running, is not incapable of being defended by great ancient authorities; nor have we heard these regiments stigmatized as disorderly or undisciplined.

The performing a suite of exercise by beat of drum, when the beat marks only *when* and not *what* is to be done, is very justly ridiculed, and a diversity of beats proposed. If it ever be necessary that a command should be executed speedily in the presence of an enemy, some signals distinct enough to be understood by every soldier in the corps are certainly necessary. Whether the drum alone admits of sufficient distinction, or whether some other loud instrument to direct essential manœuvres (as an author whom Col. Windham approves has recommended) ought to be added to the drum, we hope will ere long be determined by experiment.

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ART. VI. *Human Nature Delineated: or, The Limits of Human Knowledge defined.* By J. Stephens, M. A. 8vo. Price 5 s. Millar.

**T**HIS performance of Mr. Stephens's will be well or ill received according to the prejudices of readers, and the opinions they may have adopted concerning the dignity or meanness, the strength or weakness of the human understanding. Presumption and diffidence are both, when pushed to extremes, destructive of the progress of science; the former leads to a labyrinth of error, and the latter throws a damp on the spirit of inquiry and the exertion of the intellect. By under-rating our own ability we are deterred from pursuits

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\* We have been told that at St. Cas the only favourable opportunity of attacking the French with advantage (when not yet formed) was lost by too much delay in *telling off* and *dresssing* of files.

within



within the reach of the human faculties, while over-weening pride generally meets with sensible mortifications, which sour the temper, and frequently terminate in a misanthropical disposition. However justly our author may have in some respects marked out the limits of human knowledge, we are of opinion that in others he has circumscribed the human understanding within too narrow boundaries. Why should not the metaphysician as well as the naturalist reason with clearness on the nature of the supreme Being? Why should he not at least as forcibly demonstrate the necessity of an omniscient omnipotent Being? The truth is, the naturalist can never form conclusive arguments without applying to metaphysics, and the metaphysician must ground the first foundation of his superstructure on the works of nature. Have we not seen leaders in both sects arrive at the same unhappy inference? Is Epicurus more dangerous as a metaphysician than a natural philosopher? According to his principles we shall arrive at the same conclusion, whether we minutely examine nature, or strain the intellect with more subtle and abstracted speculations. In a word, we cannot but differ with our sensible author as to the utility of reducing our inquiries within narrower precincts. Perhaps the best method to stimulate men to act and think worthily, is to flatter their pride and exalt their opinion of themselves.

Mr. Stephens enters upon his design of defining and limiting the intellectual faculties by an inquiry into the origin of knowledge. He thinks it evident that ideas constitute the foundation of knowledge, that these ideas are received from external objects, and that they are excited by such sensations as the presence of those objects occasion, according to the nature of our organs, and the laws of action and passion impressed by the supreme Being. We are ignorant, it is true, of the action of body on spirit, that is, how material substances should excite thought, and in what manner thought produces corporeal action. This, however, we know, that a polished diamond conveys to the mind, by the organ of vision, the idea of a brilliant body; and a rose, by the sense of smelling, an odoriferous body. Besides these ideas, there are others of a different kind, excited in the mind by the perception of its own operations. In explaining complex ideas, our author unnecessarily, we apprehend, introduces an assertion not very easily proved. It is that from a philosophic survey of our own nature, we shall never be able to discover that man is a compound of spirit and matter. In answer to Mr. Stephens we need only ask what is that volition, that intellect, that power of regulating animal motion, of chusing, arranging and combining ideas, of which  
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he speaks? Need we require farther proof of the composition than that we are capable of perceiving ideas, excited by external objects? This external pressure upon material organs cannot convey ideas, without consciousness, and it is this principle that self-evidently demonstrates to us the proposition which our author denies to be capable of demonstration. Indeed his own words are an ample confession of his feeling; the conviction he strives to disavow. 'It is very evident, says he, that we have no ideas till we receive positively the ideas of sensible qualities from without; consequently the human soul cannot be furnished with forms and ideas to perceive all things by, nor be painted over with the seeds of universal knowledge, as some authors have represented it to be; but when we receive these ideas of sensible qualities from without, the activity of the mind or soul commences, and another source of original ideas is opened; for then we acquire ideas from the various operations of our minds, as they are variously impressed by external objects.' Either this passage is unintelligible, or it acknowledges that there is a something within us that is actuated by external pressure, which is different from matter. On this occasion we may say with the Greek moralist, that if we oppose the most evident truths, it will be difficult to prove them; yet is this owing less to the want of ability in the teacher, than of apprehension in the scholar.

After enumerating the operations of the mind, he proceeds to expose with judgment and accuracy what he terms the *artifices* of the mind, the various hypotheses substituted to flatter our pride and conceal our ignorance, and the perversion of words, which have been tortured and wrested into equivocal significations. The reader will undoubtedly be pleased with our author's sentiments upon this subject; but we must refer him to the performance, as they are incapable of being intelligibly stated in the compass of an article. Having in the seventh chapter pointed out the distinction between the real and fantastical ideas of substances, our author proceeds to the following sensible remarks on our great English philosopher. 'This distinction will be found to agree with one part of Mr. Locke's definition, as it is founded on the same reason. But there is another part of the definition given by this great man, which appears to be too inaccurately expressed, i. e. in the chapter of real and fantastical ideas; it appears, to be not true, and likewise very little inconsistent with what he advances, according to the explanation of it, in the chapter of the reality of knowledge. This great author, in the explanation observes, That "all our compound ideas, except those of substances, being



being archetypes of the mind's own making, not intended to be copies of any thing, nor referred to the existence of any thing, as to their originals, cannot want any conformity, necessary to real knowledge." Now, it may be asked with what can these have any conformity? It may be answered, with themselves: but then that meaning is too gross to be supposed. Can they have any conformity with other ideas of what exists, or what has existed? That our author never intended, I will dare to affirm; for these ideas are "not copies of any thing, nor refer to the existence of any thing, as to their originals;" consequently we are to understand no conformity whatsoever, necessary to make those ideas real, when it is said that they want not any that is necessary to make them so.

"Therefore, from what has been said, it will clearly appear, that this proposition is absolutely untrue. If we speak according to the strict sense of the word, there is another conformity, though of another kind, "as necessary to make these ideas real, as the conformity proper to our ideas of substances is necessary to make them real." And all the compound ideas we have here made mention of, are real or imaginary, as they have, or have not, this conformity. This will always be the case, when we do not suffer the word archetype to perplex our thoughts. According to our great author, if all our compound ideas, except those of substances, are archetypes, they must be applicable, nay, really and properly applicable to something; for it is as ridiculous to form an archetype applicable to nothing that is really typified by it, as it is to form the idea of a substance that can be referred to no real existence, as to the archetype of it.

"When our archetypes are natural, i. e. made by nature, they determine our ideas as the supreme Author of nature has appointed that they should be determined, and the knowledge we thereby acquire is real knowledge, and answers all human purposes, whether these ideas bear an exact similitude to their archetypes or not: this we have already explained at large. But when the mind forms compound ideas and notions, to serve as archetypes therein, they should be formed with a conformity to, and in the similitude of the same nature that was the basis of the others, or otherwise they will be imaginary, fantastical, and productive of no real knowledge.

"I would not be understood to mean, that they should be so formed, as to contain nothing which implies a contradiction; but, notwithstanding, it is very evident, that they have been so formed, as to imply it on several occasions, by both ancient and modern philosophers, and sages: however, their errors  
should

should not be a rule for us; let us suppose that they are so no longer, and on that supposition affirm, that all those ideas must have a much nearer conformity, than that of a possibility or bare probability to what we know of the existence of bodies material or spiritual. The ideas we here make mention of, have been represented as neither "intended to be copies of any body, nor referred to the existence of any thing as to their originals." If this could be proved to be absolutely true, strictly speaking, all such ideas would be archetypes, and could, in no other manner, be conceived. But as this is not strictly true, it may be regarded rather as a definition of imaginary, than of real ideas. When our ideas and notions are the most compound, and combine in the greatest variety, they are as well as simple ideas, frequently copies; they are frequently referred to existences, nay, even to particular existences, as to their originals. But when they are not so, when they are combined in the mind, as the mind never perceived them to be combined in existence, though this may be said to be performed "by the free choice of the mind, without any consideration on the connection they may have in nature;" yet it is absolutely impossible, that, when they are real, they should be quite arbitrary, or quite void of reference to existence.

Upon the whole, the intention of Mr. Stephens is laudable, and the manner in which he has acquitted himself, masterly. He proves, that metaphysicians have greatly obstructed real knowledge, by erecting systems upon hypotheses that have no foundation in natural ideas; by treating of imperfect and incomplete ideas, as if they were perfect and complete; by talking of obscure ideas and notions, as if they were distinct and perspicuous; in a word, by drawing a long chain of deduction from false principles. But, on the other hand, he has not wholly guarded against obscurity and scepticism. He requires demonstration where he has sensible conviction; and, by drawing the casuistical thread fine, has rendered it invisible. In a word, he detects error with freedom and ability, but has not sufficiently guarded against sophistry and obscurity.

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ART. VII. *The History of Gustavus Ericson, King of Sweden. With an introductory History of Sweden, from the Middle of the Twelfth Century. By Henry Augustus Raymond, Esq; 8vo. Price 5s. Millar.*

Whatever portion of reputation the learned may think proper to assign our author, we doubt not but the public in general will approve of his labours, as he has not only rendered his narrative entertaining, but selected his subject with judgment.



judgment. The life of Gustavus Vasa is one of the most curious and instructive in modern history. After passing thro' the strangest vicissitudes of fortune, that prince, by dint of courage and perseverance, subdued adversity, raised himself to a throne from a private condition, civilized a fierce and barbarous people, and quitted the stage of life equally beloved by his subjects, and admired by posterity. Mr. Raymond introduces his hero with an abstract of the Swedish history from the middle of the twelfth century to the period when Gustavus began to distinguish himself. This part of the work will, we imagine, prove especially grateful to the English reader; even the learned are forced to have recourse, for the annals of the northern kingdoms, to writers who have studied only to be minute, and whose greatest merit, perhaps, is their redundancy. Pontanus, Loccenius, Meursius, Puffendorf, and the crowds of Swedish and Danish historians, have done little more than treasure up materials for some future writers to rear into a beautiful edifice. Unmindful of the ornaments of composition, they seem assiduous only to relate every occurrence in the order of time in which it happened, without considering that, like painters, general historians should exhibit none but characteristical features, entirely omitting the scars, tetter, and blemishes that but disfigure the portrait, and weaken the resemblance. With respect to our author's manner, it is in general spirited, though too frequently loaded with forced and stiff reflections, many of them borrowed from the authors he has too servilely copied. We particularly mean Des Roches, Vertot and Puffendorf. An instance of this occurs in the answer made by king Magnus to the disaffected Swedes, who complained, that in bestowing the great offices of their state on foreigners, he violated the oath taken at his accession. According to Puffendorf and our author, the king's answer was,

' That for the good government of his kingdom he had occasion for wise counsellors and able servants; and when the Swedes had rendered themselves as capable of serving him and his kingdom in those capacities, as the foreigners he employed, they should have no reason to complain of want of preferment; but that in the mean time they could not blame him for using the services of men of distinguished abilities and merit, rather than the imperfect assistance he could receive from the Swedish nobility, who had no qualifications to recommend them.'

Loccenius expresses himself in different terms, much more consistent with the prudence of Magnus. According to that writer, his reply tended rather to excite a spirit of emulation  
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among the Swedes, and stimulate them to deserve by their merit the preferment at which their ambition aspired. His intention was by no means to shock them by contempt, but to apologize for his own conduct in the most delicate manner; and that it in some measure produced the effect appears from the historian's reflection. "*Hoc regium responsum nonnullorum ex Folcungis animos ita affecit, ut tacito pudore suam ipsi castigantes inertiam, in posterum liberos suos aut sacrorum ut polittiarum literarum studiis, aut militiæ, artibus excoli operam darent, qui suo tempore ad honores provecti utilia patriæ instrumenta fuerunt.*" It is obvious from this, and a variety of other instances, that our author implicitly relies on the authority of Puffendorf, from whom he has literally transcribed his account; that he quotes other writers without having consulted them, or at least rejects their opinions without duly examining them; and that he is more attentive to concinnity, though he has missed his aim, than to accuracy and impartiality. It may be descending to minuteness to remark, that his language is frequently ungrammatical; but we cannot avoid mentioning certain capital blunders. In many instances he has put the nominative case of the pronoun for the accusative, thus, 'He procured an interview with the king of Denmark, *who* he engaged.' The prepositions are equally faulty: 'He felt little compassion *on* a man.' 'Conceived some disgust *from* Charles.' 'Norbius forced each camp successively and, *by their little inclination to assist* each other, put both to flight.' 'No good success could be expected.' 'The spring *brought* on an event which made Norbius desist.' A thousand other inaccuracies occur, that tarnish but do not destroy the merit of Mr. Raymond's performance, which, upon the whole, is animated enough. We shall give a short abstract of the life of Gustavus, adhering as much as possible to the words of our author, in order to convey an idea of his style and manner.

Gustavus Ericson, descended from the ancient kings of Sweden, was the son of Eric Vasa, and the near relation of Steeno Sturius, the administrator. He possessed all those natural advantages which could prejudice the public in his favour. 'His person was majestic and graceful, his conversation engaging, and his temper amiable. His capacity qualified him to conceive the noblest enterprizes, and his courage enabled him to execute them. Averse to the dissipations and pleasures so attractive to most persons of his age, youth seemed to have no other effect on his disposition, than to give fire to his love of glory, to animate him in pursuit of fame, and to qualify him to support the fatigues and dangers of a martial life.'

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At the battle of Vedel Gustavus exhibited the first proofs of his courage and military conduct; at the head of his Squadron he charged the Danes with such irresistible impetuosity as contributed greatly to their defeat. To revenge this disgrace, Christiern king of Denmark, with a considerable army, laid siege in person to Stockholm. The administrator compelled him to raise the siege; but adverse winds detaining the Danish monarch on the coast, he made several descents, and was always repulsed by Gustavus, to whom Steeno had entrusted the command of the Swedish cavalry. The king's fleet being reduced by famine to great extremity, he fell upon a stratagem whereby he got Gustavus in his power. Pretending to negotiate a treaty, he demanded Gustavus as an hostage, that no insult should be offered to his person during the conference. The noble Swede was forced on board, and a fair wind springing up, was treacherously conveyed into Denmark. Christiern knew the affection the administrator entertained for Gustavus. To procure a renewal of the treaty of Calmar, he menaced the life of the young hero; but disappointed in his expectation, tried every means to gain the hostage to his party. Finding Gustavus deaf to menaces, exhortations, and promises, he ordered the officer in whose custody he was, to put him to death; but the officer, shocked at the inhumanity of the command, diverted his intention, by demonstrating it to be prejudicial to his interest. In hopes of deriving some advantage from his life, the king revoked the sentence, satisfying himself with strictly confining Gustavus. The cruelty with which he was treated during his imprisonment, excited the compassion of Eric Banner, a Danish nobleman, governor of Jutland, and his near relation. The generous Dane applied to the king to commit Gustavus to his care, offering a security of 6000 crowns of gold for his ransom, in case Gustavus should find means to escape; and obtained his request, under pretence that the alliance between them might enable him to bring Gustavus over to the king's interest. Banner conducted his prisoner to Calo, endeavouring by the most generous and obliging behaviour to efface from his mind the sense of his misfortune. Hunting, and every amusement the country could afford, were provided in a constant succession for his entertainment. He was left entirely to his liberty, and Gustavus appeared rather the commander, than a prisoner in the castle. But no pleasures or generous efforts could dissipate his melancholy, while his country was bleeding under the cruelty of the king of Denmark, and the administrator had the most pressing occasion for his assistance.

That

That tyrant had again invaded Sweden, defeated the administrator's army in a battle, in which Steeno Sturius fell. He had conquered all Sweden, except Stockholm and Calmar, and was proclaimed king at Upsal. The misfortunes of the kingdom pierced the heart of Gustavus. 'The desire of revenging the death of his prince and friend, and of delivering his country from such inhuman oppressors, perhaps not unaccompanied with some motives of ambition, were irresistible temptations to him to procure for himself that liberty, which he could never hope to obtain from the king of Denmark. He would not attempt to corrupt the loyalty of Banner, by endeavouring to induce him to consent to his flight, and thought so kind a friend could not believe him deficient in generosity and gratitude, if he transmitted to him the sum, which he had engaged to pay the king, in case he suffered his prisoner to escape.

' Having by this resolution found a means of acquitting himself towards Banner, for the use he purposed making of his indulgence, he went out of the castle one morning at a very early hour, on pretence of taking his usual diversion of hunting, when disguising himself in the dress of a peasant, he pursued some bye-path, and, after travelling two days on foot, he reached the town of Flensburg.

' No one was then suffered to go out of that city without a passport, a thing for which Gustavus durst not apply; and yet, while he remained there, he was hourly exposed to the danger of being discovered. To extricate himself from this perilous situation, he engaged in the service of a man of Lower Saxony, who trafficked in cattle, which it was his practice at that season to purchase in Jutland; and by being employed in driving the beasts, Gustavus got safe and unsuspected out of Denmark, and went to Lubec.

' As soon as Eric Banner was informed that his prisoner had made his escape, he pursued him, and, having found him at Lubec, vented some severe reproaches, for the ungenerous return he made to the affectionate treatment he had received at Calo, by exposing him to the king's resentment, and the forfeiture of so considerable a sum of money.

' Gustavus assured him that he was taking measures to acquit that debt directly; and justified his conduct so powerfully, by representing his laudable motives for procuring himself that liberty which he could no longer hope to receive from Christiern, that Banner, either convinced by reason, or swayed by affection, returned home, well satisfied with the part Gustavus



vus had acted ; and, to secure himself from any severe examination, gave out, that he had not been able to overtake his prisoner.

Gustavus made several fruitless applications for succour to the regency of Lubec ; he could only receive a small supply of money for his present exigences, and permission to land at Calmar. When he set foot in Sweden his first intention was to throw himself into Calmar, and to animate the garrison to a noble defence ; but his design was frustrated by the treachery of the governor, who threatened to deliver him up to Christiern, unless he immediately quitted the city. In the mean time the king, informed of the transaction at Calmar, ordered diligent search to be made for Gustavus ; who, to elude his enemies, once more assumed a peasant's dress, and thus disguised, got into a cart laden with straw, and passing undiscovered through the whole Danish army, repaired to a castle of his father's in Sudermania. From this retreat he apprized his friends of his return to Sweden ; and exhorted them in the most pathetic terms to take arms for the relief of expiring liberty. All his endeavours to rouse the depressed spirits of his friends proving ineffectual, Gustavus had recourse to the peasants, in whose rustic breasts he hoped there still remained some sparks of freedom, and of their inveterate detestation of Danish tyranny. He passed under the covert of the night from cottage to cottage : he even ventured to appear at their public meetings ; but all his eloquence, his pathetic remonstrances, and spirited address, could not move them to attempt the recovery of their liberty. Disappointed in every endeavour, deprived of every hope of rousing the dejected minds of his despairing countrymen, but still full of ardor to expose his life for the general good, he resolved, if possible, to enter Stockholm, notwithstanding it was surrounded and beset by the Danish army. All his precautions were insufficient ; he was so closely watched, that his pursuers arrived at the cottage he had quitted but an hour before. Next he endeavoured to baffle the enquiries of his enemies by concealing himself in a monastery, but he was refused admission. Deprived even of a retreat, he at length found an asylum in the obscure cottage of a peasant in Sudermania, who had formerly been a servant in his family. Here again he renewed his applications to his friends ; but met with the same cold reception as before. Finding his endeavours to rouse men so totally dispirited vain, he determined to wait a more favourable opportunity, trusting that the ancient hatred of the Swedes might again be revived by the tyrannical government of the Danish monarch.

All this while Christiern was besieging Stockholm, resolutely defended by the widow of the late administrator. Famine at length compelled the capital to surrender. Soon after the king was crowned; and, in the midst of mirth and festivity, displayed his treachery and barbarity. In one day ninety-four senators and bishops were executed under various pretences, their bodies thrown into a heap, and at last burnt, on their becoming offensive by putrefaction.

• Gustavus was at the house of his old servant, when this horrible massacre was perpetrated at Stockholm. The account, which reached him in his retirement, affected him in the most sensible manner. His father, many of his relations, and almost all his friends, were slain in one fatal day; his mother and sister cast into a loathsome prison; his country deprived of the assistance it might in time have hoped to find from a numerous and powerful nobility, and groaning under the cruelty of the most detestable tyrant. General distress cried more loudly than ever for deliverance: but what hope could he entertain, without friends or dependants; destitute of men or money to raise an army; not even able to defend his own life, which was environed with dangers. If he staid long in the same place he was exposed to suspicion; by frequently moving it, he could scarcely fail of being discovered, as his former high station, and distinguished behaviour, rendered him almost universally known. His life was in equal danger from the treachery and avarice of his countrymen, whose nature seemed already embased by servitude, and from the vigilance of those whom his implacable enemies employed to lay in wait for him.

• In this perilous state, the province of Dalecarlia alone offered him the least probability of a safe retreat, if he could reach it undiscovered. Rendered in many parts inaccessible by high mountains, and almost impenetrable forests, the inhabitants had, in the most oppressive reigns, preserved a degree of liberty beyond what any other part of the kingdom could boast. As these natural advantages of their country rendered it impossible entirely to subdue them, the prudence of their kings had prevented their making an attempt, which would only serve to evince a want of power to effect the end they aimed at. They had therefore always permitted the Dalecarlians to enjoy their peculiar customs; they were exempt from all garrisons, and the maintenance of any troops, paying only a small tribute of furs to the king, who was not suffered to enter that province, without having first given hostages to secure the inhabitants from any attempts against their liberties.

• Gustavus



‘ Gustavus not only expected a safe retreat in Dalecarlia, but had some hopes in the unconquerable spirit of the people, whose ferocity, untamed by subordination (for there was little inequality of power or property among them) and implacable enemies to tyranny, which they feared might one day extend to themselves, rendered them fit associates for a desperate enterprise.

‘ Encouraged by these views, Gustavus had again recourse to his rustic habit; and, by the favour of his disguise, or more properly by the peculiar care of Providence, which preserved him for great and noble purposes, he passed undiscovered through a country beset with persons who were diligently seeking him, and arrived safe in Dalecarlia.

‘ Besides its mountains and its forests, this province afforded a retreat, not only from the eyes of men, but even from the light of the sun : the copper mines furnished an asylum so safe, as to remove fear from the most timorous mind. In so laborious a country, an idle person might have become a subject of speculation; therefore, Gustavus applied to one of the most wealthy inhabitants to furnish him with employment. This gentleman, whose name was Andrew Lakintta, had been his cotemporary at the university of Upsal, and soon discovered the admired Gustavus, under the habit of a peasant. The generosity of Andrew’s nature sufficiently preserved Gustavus from any bad consequences arising from this discovery, and the use he made of it was, to endeavour to persuade this gentleman to join with him in an attempt to excite the Dalecarlians to assist him, in delivering the Swedes from the grievous yoke with which they were oppressed.’

Gustavus however finding this gentleman too cautious to assist him, determined to seek for bolder associates. He went to the house of one Peterson, whom he had known in the army, where he had behaved with intrepidity.

‘ He met with a very affectionate reception from Peterson, who entered with eagerness into his views, and concerted with him every necessary preparative for the execution of their enterprise. He appeared more ardent than even Gustavus himself, and expressed a more inveterate hatred to the Danes. Gustavus encouraged his zeal by the promise of great rewards and honours; and, when all their measures were settled, Peterson set out, as he declared, towards the houses of such of his friends as he hoped might be persuaded to join in their undertaking.

‘ Peterson’s departure was with very opposite views from those he professed. All his affection and respect for Gustavus’s per-

son, and his zeal for his cause, were counterfeited, with an intention of fixing him in his house, till he could secure a great reward from the viceroy, for delivering him into his hands; and to effect this treacherous project in person was the real business about which he was gone: nor had he concealed it so carefully from his wife, but that she, who knew the badness of his disposition, was sufficiently sensible of his design. Such a piece of treachery must shock every generous nature, but appeared in still a blacker light from the amiable conduct of Gustavus, which recommended him to the affections of every heart that had the least sense of merit; for, while the greatness of his mind and undaunted courage excited admiration, the gentleness of his manners rendered him beloved.

• Peterfon's wife wished to prevent her husband from the execution of a crime against justice, faith, and hospitality, though it could not be done without the part she acted in it being liable to discovery, and thereby exposing her to his indignation. Generosity conquered fear; she acquainted Gustavus with his danger, and, under the conduct of a faithful servant, sent him to the house of a clergyman, whose probity and honour she thought would secure him a safe asylum.

• Peterfon came back the next day, with a considerable body of troops under his direction, and placed them round the house, to prevent his guest from all chance of escaping; but, on entering it, Gustavus was no where to be found; and the silence of those, who were parties in his flight, left the Danes in all their former perplexity about the place of his retreat.

• The clergyman, to whose fidelity Gustavus's deliverer had entrusted him, was not unworthy her confidence. Void of the ambition which attached most of his order to the Danish interest, he applied himself to the duties of his function, without aiming at that promotion, which could be procured only by servility and falsehood, and desired not to rise to the dignities of the church, by means that rendered him unworthy to officiate in it. His humanity was most sensibly touched with the sufferings of his wretched country, and he received Gustavus with the respect due to one, whom he looked upon as the future deliverer of the nation. Not to be wanting to the trust reposed in him by a woman, whose virtues he highly esteemed, he concealed Gustavus in a secret chamber within his church, to secure him from being discovered, if the infidelity or weakness of his guide should betray the place to which he had conducted him, and thereby expose the house to be searched by the disappointed and treacherous Peterfon.

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‘ The regard this good man had first shewn to Gustavus on account of his cause, character, and recommendation, grew, upon acquaintance, into affection, for his social virtues. He not only approved, but encouraged his designs, and entered so far into the execution of them, as to spread among his friends reports of farther encroachments, which the Danes were preparing, and of their haste to make the Dalecarlians equal sufferers with the rest of Sweden. Such alarming accounts soon spread into a general rumour; and increasing the discontents of the people, rendered them more disposed to rebel. When their minds were thus prepared, he advised Gustavus to address the multitude at an approaching festival, which was yearly celebrated at Mora, during the Christmas holidays, when he might, by one of those sudden fits of resentment and desperation, so natural to a fierce and savage people, at once levy such an army, as would raise the drooping spirits of his friends, and, by inspiring his countrymen with hopes of success, awaken in them the necessary courage to attempt it.

‘ There was a boldness in this measure, which, well suiting the greatness of Gustavus’s views, and the intrepidity of his mind, he agreed to the proposal without hesitation. On the festival day he appeared among the people, and loudly proclaimed both his name and his intention. “ He urged the tyranny and cruelty of the Danes, and the impending danger which threatened Dalecarlia, since that province, the only one in Sweden that had been so long spared, was now going to be the scene of their brutality. He represented to them their great strength, the large armies which they alone could supply, their well-known valour, the honour of the enterprize, which would at once deliver their country, and preserve themselves from the most sanguinary tyrant that nature ever produced.” He omitted no argument which could operate on any of their passions, and animate them to join him. The gracefulness of his person, the dignity and sweetness of his manner, the intrepidity of his aspect, joined with his natural eloquence, his high birth and great reputation, added force to his arguments; but the most accidental circumstance was peculiarly prevalent; the north wind blew all the time he was speaking, which being one of the great objects of that people’s superstition, who esteemed it the most propitious sign, they augured his future success from so casual an incident. The place resounded with their acclamations, and strong assurances of sacrificing their lives in the cause of liberty, joined with the wildest expressions of rage and resentment against the Danes.

‘ Four hundred of these brave Dalecarlians immediately formed themselves into a body, and chose Gustavus for their leader. To prevent the first sallies of their courage from cooling, and to increase his party by a successful beginning, he led them in the night against the castle of the person, who had the title, rather than the power, of governor of that province. They found him in the utmost security, depending on the depressed state in which the Swedes at that time appeared, with only a weak guard for his defence; these the Dalecarlians slew, and soon forced the castle. Gustavus gave them the plunder, and, with great difficulty, saved the life of the governor.’

From this æra we may date Gustavus’s good fortune, which continued almost without interruption until he expelled the Danish tyrant, and was raised, by the unanimous voice of the nation, to the sovereignty of that kingdom he had so bravely rescued from bondage. The whole of his reign was a series of heroic actions, in which he equally displayed the virtues of the man, and the abilities of the statesman: but as entering into a detail of his government would exceed the limits prescribed to an article, we shall conclude with the following character, drawn by our author.

‘ Gustavus died at Stockholm in the seventieth year of his age. His body was carried to Upsal, where it was interred; but the memory of his virtues were preserved in every Swedish bosom. His subjects lamented him with that sincere and unfeigned affliction which affords the noblest elogium to a prince. Their tears, the most eloquent expression of sorrow, flowed faster than their words, for language is better suited to less poignant grief. Every Swede was his historiographer, for their memories were a record of all his actions, and bare relation his best panegyric.

‘ No prince was ever more justly entitled to the love of his subjects than Gustavus, if we consider either the situation from which he delivered, or that in which he left them. In his earliest youth he distinguished himself by his valour; and by the happy mixture of an uncommon justness of thought, with the greatest activity of mind, he entered the world with all the advantages of experience, joined with the warmth and vigour of a youthful imagination. His superior talents soon rendered him of so much consequence, that Christiern thought his removal from the administrator, who found him his wisest counsellor, was not too dearly purchased by the most flagrant treachery and scandalous breach of faith. The next scene of his life has more the air of romance than history. That insurmountable



Surmountable greatness of soul which could encourage one man, destitute of fortune, without associate, in that particular without friend, to hope that he might deliver his country, and could lead him to dare the attempt, would in fiction be thought out of nature. Can any thing be more amazing to a common mind than to see him, regardless of the dangers which beset him on every side, not discouraged by disappointments, nor dispirited by difficulties, wander alone through a kingdom, seeking associates in an enterprize for which no small forces would suffice.

‘ When, contrary to all reasonable hope, he had succeeded, his vigilance was not abated by success. He conducted his little army with all the prudence and wisdom of the most experienced general, while he exposed his person with an undaunted intrepidity, which in most cases would justly have exposed a leader to the imputation of rashness, but was in him agreeable to the most exact prudence. His soldiers served voluntarily, without pay, and with no other subordination than what arose from their love and veneration for him. His courage invigorated them; they were brave from his example, and would have looked on caution in the light of cowardice.

‘ Few princes who have been fortunate in the race of glory can cease the pursuit of it, and suffer wisdom and justice to mark the bounds beyond which they should not pass. This was not the case with Gustavus. If ever we may suppose a man who gained a throne was actuated by the love of his country, rather than ambition, surely Gustavus may receive this testimony from us. Ambition is boundless; it knows not how to say to the conquering sword, “thus far shalt thou go, and no farther.” This prince never attempted to extend the success of his arms beyond the deliverance of his own country. But as his aim was to restore it to liberty, he next attacked another tyranny, that of the church, and with unwearied perseverance introduced a religion, less calculated to enslave, but more fit to reform the manners of his people.

‘ There is good reason to suppose that Gustavus’s attention to the Lutheran profession might be first directed by political views: the necessity of abating the exorbitant power and riches of the clergy, and of finding another fund for the expences of the government than taxes, which drained the poor people of the best part of the fruits of their labour, were strong inducements to establish it. But from the tenor of his life, and his whole manner of proceeding in the reformation, it plainly appears, that when he examined the doctrine, he became a sincere convert to the religion, and himself embraced the faith which he

recommended to his subjects, and established in a manner suitable to its precepts : free from the spirit of persecution, he tolerated the prejudices of his subjects, and chose rather to convince their reason than force their consciences. His life was suitable to his profession ; so ready to forgive, that few things were less dangerous than offending him. He never punished, but where mercy to those who were not criminal absolutely required it. In the execution of justice, wherein himself was no party, he was impartial and rigid, esteeming a strict execution of the laws the truest clemency. His tender affections had no private objects but his wives and children ; beyond those intimate ties, all his subjects shared them in proportion to their real merits. He had neither favourites nor mistresses ; free from all vice, and, as far as is consistent with humanity, void of weaknesses.

• His regal power was greater than any of his predecessors enjoyed ; for the people ceased to dispute an authority which was employed only for their happiness ; but how far it was from being absolute appears from the fate of his son Eric, who did not inherit so large a share of power as was requisite to secure to him a sovereignty which he abused. Gustavus seemed born for royalty ; his beauty, the gracefulness of his person, and his majestic air, at once engaged and awed his beholders. His understanding and manner were free from the rusticity then usual to the Swedes ; he was eloquent, gentle, affable ; and, by his example, softened their ferocity, and humanized his people. His social virtues and amiable intercourse charmed in proportion as they were little known in that kingdom till they appeared in him : gentleness and sweetness of manners are delightful to all ; but they surprized, while they pleased the Swedes, and operated like a sort of enchantment on all who were capable of a due sense of them. He taught them, that elegance to a certain degree might be attained without effeminacy, and social pleasure enjoyed without vice. The pleasing and innocent luxuries of life he introduced for the best purposes ; and while by them he softened their tempers into humanity, he took care that they should not corrupt their manners as Christians, constantly restraining them from every abuse and excess, by the example of irreproachable virtue in his own conduct.

• While he rendered them less savage, he instructed their ignorance, and enriched them by extending their commerce. He left his kingdom furnished with every encouragement for industry, ample rewards for knowledge, relief for the poor,



and consolation for the sick and diseased, in the magazines, the schools, and the hospitals which he established.

To sum up the whole, the life of Gustavus Ericson has its blemishes; but it is not without its beauties. In general, the style is rapid and fluent, though sometimes flippant and unchaste. Straining for antitheses of expression, has misled our author; hunting for new thoughts and reflections upon every incident, disgusts his readers; but the novelty of his subject, the liveliness of his diction, and the interesting manner in which he has worked up his principal character, distinguish talents, and ought to secure applause.

ART. VIII. *Ovid's Metamorphoses Epitomized in an English Poetical Style. For the Use and Entertainment of the Ladies of Great Britain.* 8vo. Pr. 3s. Horsfield.

THE metamorphoses of this easy and polite poet, form a beautiful system of allegorical morality; and some authors have ventured to affirm, that under this mystical veil is concealed a great part of the ancient philosophy. The heathen mythology includes a large portion of what we term literature; and Ovid, perhaps, is the best historian of those false deities. We cannot read a page of a Latin or Greek poet, but we meet with an allusion to pagan superstition, without a perfect knowledge of which the author proves difficult and insipid. The greatest beauties of poetry are drawn from the divine machinery; and some eminent modern critics have given for a reason why we fall short of antiquity in the epopee, that we have rejected their gods; every allusion therefore to their mythology must appear unnatural, when it is disbelieved and contemned. Lord Bacon observes, that several of the fables discover a striking and evident similitude to the moral intended, both in the structure of the fable, and in the meaning of the names by which the actors are characterised. He looks upon them not as the invention of the persons who relate them, the product of the age, and the offspring of a fertile poetical imagination, but the sacred relics, the gentle whispers, and the fragrant breath of better times, that, from the tradition of more ancient ages, was echoed by the flutes and trumpets of the Greeks. His endeavours indeed to interpret many of them, have not been very successful; but they are always ingenious. Above half of the transformations, however, related by Ovid, are self-evident; every school-boy is able to explain the moral.

With respect to the epitome before us, it is judicious, and, in many places, exceedingly elegant and pretty. We have not

seen a better expressed dedication than that addressed by the editor to the lady Lennox, for whose private use the version was first intended. The following short extract will afford a sufficient specimen of the performance.

'The four ages of the world.

'The golden-age was first, when man no rule but uncorrupted reason knew. Needless was written law where none oppress'd: but void of care and crime they pass'd their time in safety and in ease. The teeming earth, unhurt with ploughs, produc'd her stores of corn, fruits and flowers, and gentle zephyrs immortal spring maintain'd.

'But when good Saturn was by Jove dethron'd, succeeding times behold a silver-age. Then appear'd summer, autumn, winter, and the spring was but a season of the year. The air began to glow with sultry heats, and shivering mortals were by ice and snow driven into caves and homely sheds. Then the earth was plow'd and sown, and labouring oxen groan'd beneath the yoke.

'To this came next, the brazen-age, a warlike tho' not impious offspring.

'Then succeeded the iron-age. Truth, modesty, and shame forsook the world, and in their stead came avarice, fraud, and violence. Greedy mortals, not content with the annual produce of the fields, digg'd from the bowels of the earth the cursed metals, gold and iron, one to assault, the other to betray mankind. Now with brandish'd weapons in their hands, the world is broken loose from moral ties. Faith vanishes, and justice here oppress'd to heaven at last returns.'

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ART. IX. *Lex Coronatoria*: or, the Office and Duty of Coroners. In three Parts. Wherein the Theory of the Office is distinctly laid down; and the Practice illustrated, by a full Collection of Precedents, formed upon the Theory. To which is prefixed an Introduction, giving some Account of the Antient State and Dignity of the Office. Useful for all Corporations, Precincts, and Liberties, who have their separate Coroners; and all Persons practising, or concerned in the Crown Law. By Edward Umfreville, of the Inner Temple, Esq; Senior Coroner for the County of Middlesex, and F. S. A. L. In Two Volumes. 8vo. Pr. 10s. Griffiths.

SHOULD Edward Umfreville, Esq; by some untoward accident, stumble in the pursuit of honest fame, he has this consolation, that no man ever more earnestly puffed his cheeks



to give breath to the trumpet of self-praise. He begins with exhibiting, in detail, the preference to the other candidates shewn him by the county of Middlesex, when he was elected to the office of coroner; the incredible pains he took to render himself worthy of the choice of his constituents; his repeated applications to John King, Esq; and George Rivers, Esq; his predecessors in that office, for some instructions to regulate his conduct, and his as frequent disappointments from those gentlemen, who seemed to have no guiding star to direct their own course, amidst the shoals and rocks of inquests; in a word, how our sage author at length discovered, 'that the duty was not discharged with becoming care and diligence; that the practice of the office was too frequently deputed, and the office itself in *despise*.' Having further discovered, by dint of penetration, 'a prevailing irregularity, and not only a general negligence and *inuniform* practice, but what is more, the footsteps of a scheming *spes fallendi*,' he resolved upon doing something for himself, which he now generously communicates for the public emolument.

Mr. Umfreville very judiciously observes, 'that tho' in course of the work it will appear, that some of his quondam predecessors have denied the reins of action to the prudent conduct and discretion of an upright heart, the *virtutis amor*, and have been therefore justly censured, by which *bonæ memoriæ* hath been erased from the *marble* of remembrance; yet the instances confirm the justice, and shew what they ought to have been.' There is really a great deal of good sense contained in this *ænigma*. As the following remark is not a bit inferior in point of precision, we cannot deny our readers the satisfaction of tasting the *cud* of wisdom.

'But as one *scabbed* sheep may infect the whole flock, which may reasonably become suspected, by the appearance of a *spotted* companion; so it is equally certain, that if the officer's virtue once stagger, it is most assuredly lost; and the '*spes fallendi*' once countenanced, will always endeavour to hoodwink its views, and by artfully associating, insinuate a taint, and affect the whole body; by which means the *well-meaning* mind will partake of the blemish, and lie under an equal suspicion and disrepute: in short, '*sum bonus & frugi*' is the officer's best shield; and the '*mens conscia recti*' the inward satisfaction, his sure comfort.'

This indeed is talking with freedom, as Mr. Umfreville observes; but 'be that as it may, facts are stubborn things; it is the galled horse that winces; and let the stricken deer go weep.

weep.—When the physician is called in with a curative intention, the prescription must contain some purgatives, and I think I cannot say less; ‘*plaudite*’ will ever attend due merit; and ‘*in pretio esse*’ should be the prospect of us all; if the following ‘*primitiæ*,’ therefore, or first essay, can any ways help to subdue the ‘*fallendi spes*,’ the laudible practice will confirm it.’

By this time the reader will have perceived that our author is no common writer; so much proverbial dignity, and vast erudition, indicate very peculiar talents. But diffidence is the inseparable attendant on merit: even the learned Mr. Umfreville professes, ‘that tho’ he has courage enough to disregard the carping *Momus*, whose only *ratio* is *sic volo*, yet he will esteem the generous amending hand, and always have *him* in remembrance.

We shall now, after such ample specimens of our author’s erudition and good sense, content ourselves with informing the reader of the general plan of this stupendous monument of human knowledge and genius. Mr. Umfreville has divided his work into three parts. In the first he lays down the theory or knowledge of the *criminal* branch of the coroner’s office; in the second, the theory or knowledge of the *practical* branch; and in the third, he exhibits a full mode and method of practice. Now because the reader may be at a loss to know in what respects the theory and knowledge of the *criminal* branch, differ from the theory and knowledge of the *practical* branch, we will assure them that they actually do differ, *ipse dixit*; Mr. Umfreville says so, that’s enough.

In the execution of this ingenious plan, there appears such a depth of solid learning, as we profess the short line of our understanding unable to fathom; we therefore refer, for a more ample account, to the sage critic at the \* \* \*, whose sympathetic genius may possibly dive to the bottom of this profound author.

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#### FOREIGN ARTICLES.

ART. X. *Memoirs sur la langue Celtique*, par M. Bullet. 2 Vols. in Fol. Paris.

**I**T is astonishing, with what probable arguments writers of ability will support assertions directly opposite. We lately gave an account of an ingenious performance, wrote by M. Barbazon †, in which he asserts, that no traces of the Celtic are discoverable in the modern languages. M. Bullet is of a contrary opinion. All the Europeans appear to him descended

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† Vid. Critical Review for Oct. 1760. Art. XIV.



from one common origin, and, consequently, now speak only different dialects of the same language. The descendants of Japhet passed into Spain, Italy, and other parts of Europe; they brought with them a language which our author takes to have been the Celtic, whence was derived the Latin, afterwards new modelled and refined by the Greeks who came into Italy, and the youth educated at Athens. He might have added, that the Phœnicians introduced alterations in the Latin tongue, since we find in it a number of words purely Phœnician. No writer has ever bestowed more sweat and labour upon a subject, merely conjectural, that never can redound to the benefit of society, than M. Bullet. The work is altogether prodigious, and filled with researches, each of which would seem to be the employment of a whole life. An infinity of books and manuscripts have been consulted, and he appears to have made some progress in all the languages of the earth. He has had recourse to every living and dead tongue, where the smallest vestiges of the Celtic were likely to be found.

In the first part he goes back to the language spoken by our first parents, and the confusion of tongues at Babel. He imagines the Celtic was a dialect of the original languages, communicated by God to Adam and Eve; and that the confusion of Babel arose from a mixture of dialects. He then proceeds to the history of the ancient Celtic, its origin and progress, pointing out the channels by which it may now be traced.

In the second part he gives the etymologies of proper names; of rivers, towns, mountains, in the country formerly inhabited by the Gauls; that is, in Spain, Italy, and Great Britain. Here we find a learned dissertation on the changes of letters, and the alterations of words; in a word, on the formation and corruption of languages, owing to their mixture, and to the particular formation of the organs of different people, which renders them incapable of pronouncing certain letters, and uttering certain sounds.

The third part consists of a Celtic dictionary to the end of the letter G; and this is ushered by a preface, explaining the nature of the performance, and enumerating the books consulted. It will scarce be credited, that, besides examining an infinity of authors, M. Bullet has made remarks on the Galic, Scotch, Irish, Italian, French, Spanish, Welch or British, Latin, Greek, Hebrew, Arabic, Syriac, Persian, Turkish, Gentoo, and other eastern dictionaries and vocabularies, as well as those of the languages spoken in several parts of Africa and America. Were the whole of his labour confined to the collecting the vocabularies

ries and dictionaries of languages, prevalent in countries where the art of writing is unknown, this alone would be immense. Our author goes farther ; he endeavours to explain the causes that produced the great variety of languages, or rather of dialects from the first original language, and occasioned such a variety as almost obliterated the root or primitive tongue. In different climates nature has differently formed the organs of speech. In consequence the same words pronounced by different nations, shall undergo very considerable changes. The mixture of nations by commerce, conquest, and migration, shall produce a new language, composed out of the vernacular tongues of each people. The very humour and feelings of a people shall be the occasion of numberless alterations : thus several nations, owing to a delicacy of the auditory organs, have so refined, polished, and smoothed their language, as to make it very different from that spoken by their ancestors. The Greek, Latin, French, Italian, and even the English, furnish innumerable examples of these different assertions. M. Bullet thus goes on to illustrate his hypothesis.

All the different families, composing the human species, being considerably increased, their habitations became confined and inconvenient. These they quitted in search of new abodes, divided themselves into a variety of branches, and thus insensibly peopled the earth. In their new habitations they bestowed names relative to their situation, and the nature of the places, whether hilly or champaigne, fertile, or barren, woody or marshy, rocky or mountainous, &c. Their wants begot science and arts, and these necessarily produced an augmentation of words. This addition made it necessary, that several of the primitive words should be new compounded, or altered by ellisions, to polish off all roughness, and render the whole more sonorous. Besides, the organs of speech became affected in time by the nature of the climate. In some nations the lips were thick, in others the tongue large. We read of nations where the larynx and aspera arteria were universally so narrow as to produce a squeaking sound ; from the voice, one would take the whole people for the figures of a puppet-show. From these, and a thousand other circumstances, arose the different dialects, which gradually varied so much as to preserve scarce any resemblance to the root or mother-tongue. The descendants of Japhet having peopled the western parts of Asia, passed from thence to Europe, where they soon split themselves into different nations. One of the chief was the Gauls, or Celtes, who always retained the language imported by their ancestors from Asia. When the Romans penetrated into  
Gaul,



Gaul, they introduced the Latin, which, indeed, was no more than a dialect of the primitive tongue, or Celtic, greatly altered and corrupted. This dialect became the stile and language in which all laws, ordinances, and regulations, were written; but the Celtic was still the language of society, and of commerce. The body of the people preserved the vernacular tongue, and only a few, spurred by interest and ambition, adopted the Latin. A great number of instances are exhibited of nations subject to the Roman empire who retained their own language, in despite of servitude. In the East, in Spain, in Great Britain, and other countries, the people adhered, with a kind of superstitious veneration, to their vernacular tongues; though, in the progress of time, certain words and phrases were borrowed to express new inventions and discoveries introduced by their more refined and polished conquerors.

M. Bullet affirms, that the Gauls retained their original language long after the incursions and ravages of the northern barbarians. He shews from the history of St. Maurice the Martyr, that the Galic existed under the first monarchs of France; and he is of opinion, that what was then called the vulgar tongue, or more properly the language of the peasants, was no other than the Celtic. He even concludes from circumstances, that at the close of the tenth century, the Gauls retained their own particular language, though almost all the people likewise spoke a broken corrupt Latin. It was not until the days of Charlemagne, that Latin came so much into vogue, as to be called the vernacular language. The oaths taken by *Charles the Bald*, and *Lewis Germanique*, were pronounced by the former in the *Tudescon*, by the latter in the Latin tongue; and the oath of the latter was explained and interpreted to the people in the vulgar language, which, says M. Bullet, was a mixture of Celtic and Latin. From these premises he concludes, that the modern French is no more than a mixture of Celtic and Latin, properly tempered and refined; that is, an union of the primitive language, and one of its dialects; for such he makes the old Latin, because Italy was originally peopled by the Celtes.

As our readers may naturally ask, whence M. Bullet has drawn that magazine of Celtic words, necessary to compose his dictionary, we will endeavour to give them an answer in a few lines. The sources to which he seems to have had recourse, are the ancient Greek and Latin writers, in which many Celtic words are preserved; the languages of the Gauls and Britons, which, except a few foreign words, appear to be wholly Celtic; ancient monuments, records, charters, contracts, histories, and lives  
of

of saints, in all of which are found a great variety of Celtic words and phrases. In the languages spoken in Wales, the Highlands of Scotland, and North of Ireland, which he affirms to be dialects of the Celtic, though we must acknowledge we can trace no affinity between the Welch and the Galic, i. e. the pure dialect of Ireland and the Western Islands; in the Biscayan, which is a dialect of the Celtic, and in the provincial terms and gibberish of the peasants, the inhabitants of mountains and valleys, at a distance and unconnected with cities, and the rest of mankind. In a word, the reader will see that M. Bullet has given a history of the Celtic, has described its revolutions, related its origin, and marked the progress of the language: such a work, it is obvious, must be founded chiefly upon conjecture, and sometimes upon forced etymologies; but the author never fails of displaying either genius or erudition. Many of his assertions will be disputed by the learned; but impartiality must still confess they are ingenious, and that no other author has bestowed half the pains upon this subject. Upon the whole, though we cannot join issue with M. Bullet in many particulars, we heartily applaud his zeal, admire his extent of knowledge, and wish for the sequel of the Celtic Dictionary.

The reader will easily perceive, that this is a performance of a different complexion from a work published upon the same subject, by a learned gentleman of the society of Antiquarians in London, of which we gave an account in a former volume. *Vide Vol. VI. P. 239.*

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ART. XI. *Recherches sur quelques évanemens qui concernent l'Histoire de Rois Grecs de la Bactriane, et particulièrement la destruction de leur Royaume par les Scythes, l'établissement de ceux-ci le long de l'Indus, et les guerres qu'ils eurent avec les Parthes.*  
A Paris

THIS memoir is valuable on account of the learned and curious researches into the most remote and dark period of antiquity, where the Greek historians can be of little service. Among the variety of different kingdoms formed on the ruins of the vast empire of Alexander the Great, that established by the Greeks in Bactria, on the frontiers of Persia, after the death of that conqueror, is not the least considerable, though veiled in a cloud till now impenetrable. Greek writers only mention it at random; but M. Guignes has, at this distance of time, undertaken not indeed to give an historical detail, but to examine the causes of the destruction of the Bactrian kingdom,

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and



and fix the precise æra of this event. For this purpose he has had recourse to the Chinese historians; in examining which he displays an extraordinary fund of genius and erudition. The writers of this country assert, that Indostan, Khorasan, and the territory possessed by the Greeks in Bactria, formed but one vast empire, the remoter provinces of which were connected by a mutual intercourse of commerce. Certain Scythian nations inhabiting the western frontiers of China, forced to look out for new habitations, entered these provinces, overturned the Greek monarchy, established themselves, and became troublesome neighbours to the Parthians. It is exceeding remarkable, that the Chinese history should thus contribute to elucidate an important part of the history of Greece, a country fraught with the finest writers, and the seat of the Muses. The Scythians here mentioned are called *Su* by the Chinese. They fixed their residence in those plains situated N. E. of Fargana, now Zagathay, a city of Great Tartary. Soon after their foot-steps were traced, and pursued by other Scythians, called by the Chinese *Yue-Chi*. The former were the conquerors of Samarcanda, or the Greek monarchy; and the latter, penetrating into Khorasan, made war on the Parthians, who were endeavouring to extend their dominions over that country. We imagine that by Samarcanda, M. Guignes intends Mawaralnara, of which Samarcanda is the capital; for in ancient writers we find no mention of a province of that name. A Chinese general fixes the date of these events about the years 127, 128, and 129, before the birth of Christ; and as he was then in the country, and mentions the time of his residence, it is probable his epoch is just. Besides, it is confirmed by Justin, who relates, that about this time Phraortes king of the Parthians, was engaged in a war with the Scythians, at a time when that people had destroyed the Greek monarchy in Tartary. Farther to confirm these curious observations, our author launches out into the most accurate geographical strictures, which our limits will not permit us to insert. He conjectures that the *Yue-Chi* nation, or second body of Scythians, having subdued all the countries round the Oxus, made vast conquests in India, and are the same people sometimes mentioned by ancient authors, under the appellation of Indo-Scythians. The Chinese assert, that the same people were called *Getae*; and it is certain that a nation of this name lived between the Indus and the Ganges, which has led some geographers into strange blunders, who have confounded them with the European *Getae*, and the people inhabiting the ancient Moldavia and Walachia. The reader, who desires farther satisfaction, will find his trouble recompensed in the perusal of the memoir.

ART. XII. *Histoire du Démêlé du Pape Paul V. avec la République de Venise, par le P. Paul, Servite, Théologien & Consulteur d'Etat de la Sérénissime République.* Seyffert.

A Performance so well established among the learned, as this of father Paul's, scarce stands in need of recommendation. No historian was ever better informed, or qualified by nature, to make the most of his opportunities. He wrote from original secret pieces, was the oracle of the republic, and one of the first politicians of the age. The subject and the execution are equally interesting. We see a little republic, despicable with respect to territory, struggling with a firmness, constancy, and sagacity, worthy of ancient Rome, against the ambitious pretensions and grasping views of modern Rome, resisting all the power of the spiritual thunder of the vatican, defending herself against the temporal weapons of the pontiff, without losing the respect due to Christ's vicar, and, lastly, reconciling herself, in a manner unprecedented, with the Holy See, without the smallest acknowledgment or condescension, derogatory of the dignity of the republic. As to father Paul's narration, it is fluent, precise, and impartial. His language has been thought to favour of the Venetian idiom; that might possibly offend a delicate Italian palate, but can prove no objection to the most squeamish French reader. We may venture indeed to affirm, that the translator has preserved every beauty, removed every blemish of the original, and rendered this one of the most instructive and entertaining pieces of history now extant. M. Amelot's account of the dispute between the Venetian republic and pope Paul V. would seem to be almost wholly borrowed from the writings of father Paolo. Indeed, we may consider this relation as the keenest satire ever published against the jesuits, because every fact alledged has been examined before a solemn tribunal; judicially proved, and even acknowledged by Philip Canaye de Fresne, the French ambassador at that time resident in Venice, and the strong patron of the society of Jesus. To such authentic relations we cannot deny our assent, though we must disapprove of all general vague reflections and aspersions on a body of men, who have, in many respects, deserved well of the public, and particularly of the commonwealth of learning.

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ART. XIII. *L'Anti-Sans-Souci, ou La Folie des Nouveaux Philosophes Naturalistes, Déistes & autres Impies, Depeinte au Naturel par Mr. D. C. R. A. Seffert.*

**W**ERE the strength of this polemic proportioned to his zeal and acrimony, his Prussian majesty would find in him a formidable antagonist. Unfortunately, however, for religion, which he strenuously espouses, it will derive no great advantage from the impotent defence of virulent dullness. Zealots, by taking the alarm on every occasion, injure the cause they would support; they raise suspicions of its weakness by their jealousy. The author of this refutation, would indirectly attribute the *Sans Souci* to the celebrated Voltaire, ashamed, perhaps, of spitting so much scurrility, and venomous abuse, at the character of a prince, whose sword and pen have raised him to the highest pinnacle of glory. The following lines will afford a sufficient specimen of this angry writer's candour and ability.

‘ Qui ne connaît Voltaire, ce phantôme,  
Qui poursuit sans cesse les Dieux ?  
Echappé du sombre Royaume,  
Il blasphème contre les cieux.  
Ce spectre livide & farouche  
Vomit de sa profane bouche  
Des flots d'erreurs, d'impiétés :  
L'affreux mensonge & l'imposture,  
L'aigreur, la fourbre & le parjure  
Furent ses seules qualités.

‘ Partisan hardi de l'envie,  
Reconnois donc tes lâches traits  
A ta rage non assouvie  
De trahisons & de forfaits,  
A l'impudence de tes Oeuvres,  
A tes serpens, à tes couleuvres  
Qu'alaite l'animosité,  
Au voile qui couvre ta tête,  
Au son de ta fausse trompette  
Qui prône l'incrédulité.

‘ Des noirs flambeaux de Tisiphone  
Animant les sombres lueurs,  
Tu prétends affermir le Trône  
Du dieu souverain des erreurs,

Et dès que ta fureur t'assiége  
De tes noirs forfaits qu'il protège,  
Tu te plais d'entendre les cris.  
Bientôt complice de son crime,  
Ta rage, en te servant, opprime  
Tous ceux que ta haine a proscrits.'

Upon the whole it must be acknowledged, that the *Sans Souci* contains some bold thoughts, which, out of respect to society, ought to have been suppressed.

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ART. XIV. *La Lais Philosophe, ou Memoires de Madame D——, et ses Discours a Mr. de Voltaire, sur son Impiété, sa mauvaise conduite, & sa Folie.* Seffert.

THESE curious memoirs may pass for a supplement to the preceding work. The author is abruptly introduced into the company of Mr. Voltaire, with whom she holds an argument upon his impiety. We may easily suppose, with what propriety that celebrated writer is foiled at all weapons by a French grub, who differs in nothing from the wretches of the same species in England, but in joining vivacity to gnawing rancour and corroding malice. A single page may serve to characterize the whole performance.

' Vous saurez, me dit-il, Madame, que Mr. de Voltaire est un de ces caractères fourbes & malins, que toute Société doit avoir en horreur. Son visage maigre & décharné, son tempérament sec, sa bile brulée, ses yeux étincelans & mauvais, tout annonce en lui la malice d'un singe, la finesse du renard, & le caractère traître du chat. Son esprit caustique trouve à mordre sur tout, & n'épargne, ni le sacré, ni le profane. Il n'est gai que par boutade, sérieux par mélancholie, emporté par tempérament, vif jusqu'à l'étourderie. Souvent il ne fait, ni ce qu'il fait, ni ce qu'il dit. Il est politique sans finesse, sociable sans amis, le matin Aristippe, & Diogene le soir. Il promet, & en tient rien; il commence par la politesse, continue par la froideur, & finit avec dégoût. Il ne tient à rien par choix, & tient à tout par inconstance. Il moralise sans mœurs: vain à l'excès, il est encore plus intéressé. Il travaille moins pour la réputation que pour l'argent: il en a faim & soif; enfin il se presse de travailler pour sa hâter de vivre, & il friponne, sans vouloir être duppé.'



ART. XV. *Histoire de l'Empire de Russie sous Pierre le Grand.*  
Tome premier. 8vo. Pr. 4s. 6d. Nourse and Vaillant.

PETER the Great, the civilizer, the reformer, and we may say, in a manner, the founder of the vast empire of Russia, has this advantage over all the legislators who have gone before him, that he is the only one whose history can be relied on. Those of Theseus, of Romulus, who were much inferior to Peter, and those of the founders of every other civilized nation, are interspersed with fables and absurdity. The present history, on the contrary, is founded upon undoubted facts, on memorials sent from Moscow and Petersburg to the author, by order of the Russian court; from the memoirs of the famous general Le Fort, who saw and advised the first steps of reformation in that empire; from the archives and registers of the public offices; and, lastly, from Peter the Great's own journals. All these manuscripts were communicated to the same historian, who wrote the Life of Charles XII. whose character, principles, and interest, were entirely opposite to those of the Russian legislator, and who was his most implacable, and long his most successful enemy. Mr. de Voltaire, than whom no author ever enjoyed a more universal reputation in his own life-time, or was esteemed and caressed by more princes and great men of every country in Europe, has thus the satisfaction of transmitting to posterity the actions and events of the three most remarkable men, and most memorable reigns. The age of Lewis XIV. the history of Charles XII. and this account of Peter I. will remain as the strongest testimony of the genius, sense, and spirit of the author.

To this history is prefixed a description of Russia: that empire abounds with more singularities, and a greater variety of manners, than any country in the universe; whether you consider in one of its provinces the Zaporavians, who remain separated from women, as the Amazons were supposed to have done from men, who live by rapine, and are unacquainted with laws of nature or justice; or whether you proceed thro' many intermediate nations, all subjects of the czar, to that of the Samoiedes, whose exterior form differs from the rest of mankind, who live without paying homage to the Supreme Being, and without violence or injustice among themselves. Theft or murder are crimes unknown to this people, who have no word in their language to express virtue or vice.

From the most exact calculations Mr. de Voltaire asserts, that there must be at least twenty-four millions of souls in all the Russian dominions; and, according to the state of taxes in the year

1725, it appeared, that the revenues of the czar amounted to 3,000,000 sterling. They have increased considerably since that æra; but this sum was sufficient to enable Peter to build so many towns, to establish so many manufactures, and to make so many improvements in the midst of expensive and dangerous wars. Russia is the only christian country where civil commotions have not been caused by religious quarrels; not but that it has given rise to many sects, tho' these have never pushed the excesses of their zeal beyond some tumults of the rabble. One of the most remarkable tenets of a particular sect in that country, otherwise not unlike the Quakers of this, consisted in believing that it is lawful for the faithful to kill themselves for the love of our Saviour. The head of the Russian church is called the Patriarch; he assumes, on all occasions, equal power with the czar; and Peter the Great was descended, in a direct line, from a patriarch and a nun. Peter had an elder brother, whose extreme weakness of health, and unhappy deformity of body, rendered him unfit for the government; but he also had a sister, whose ambition prompted her to reign over both her brothers. The education she gave to either was, in consequence of the designs she had formed, unworthy of the genius they were born with, or the great employment to which they were destined. Peter surmounted these obstacles, and sent at last the ambitious Sophia to a convent, the lot of all the Russian princesses. He was always remarkably fond of foreigners, and was conscious of the superiority they had over his own subjects. Mr. Le Fort, a native of Geneva, soon became his favourite and adviser in all his schemes for the improvement of his dominions, and of his people. He formed with his help, and that of general Gordon, a Scotch gentleman, a body of foreign troops, which enabled him to govern, and at last to destroy the Strelits, an ancient, mutinous military body of the natives, more dangerous to their own sovereign than to the enemy. He made the first treaty the Chinese ever entered into with any European power. These sovereigns sent their ambassadors to the frontiers of their respective countries, in order to regulate the limits hitherto often disputed, but never settled: two jesuits were interpreters on this occasion for the Chinese, and a German answered them for the Russians.

Peter, not contented with what he could learn while he remained in Moscow, resolved to quit his throne at the age of five and twenty, and travel for his instruction through several parts of Europe, in order to return to his crown with more abilities. The most unshaken constancy in all his resolutions was the peculiar character of this emperor. By it he resisted  
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and surmounted every difficulty ; he was born with violent passions : these alone he was unable to govern. At an entertainment in some part of Germany, where he indulged himself to some excess, he had the rashness to draw his sword against his favourite Le Fort ; but this sudden anger he afterwards sincerely regretted. It was on this occasion that he said he had been able to reform his country ; but could not as yet reform himself. When he worked at the dock-yard in Sardam, he heard of his ally Augustus being named king of Poland by one party, while another declared for the prince of Conti. The carpenter of Sardam immediately offered to send a succour of thirty thousand men to his friend. What he learned in Holland by practice, he came into England to confirm by mathematical demonstrations. In this country he engaged into his service a geometrician of Scotland, named Ferguson, to whom all knowledge of that kind in Russia is indebted.

The designs of Peter were never stopt ; but certainly must have been much retarded by the wars he was obliged to sustain against the Turks, and especially by the arms of the injured and revenging Charles of Sweden. This young king, who, without the successes of Alexander, possessed all his heroic qualities, was attacked in the beginning of this century by three northern powers, each of which seemed powerful enough to overwhelm him. Charles was long regarded as the only hero of the North : his actions were too brilliant not to strike the vulgar of every rank with admiration ; and few had eyes to see the more lasting and more useful, but calmer, labours of the Czar. But even this imitator of Alexander contributed, in some measure, to aggrandize the Russians he despised : he taught them, by repeated victories, to conquer him in their turn. He that routed a Muscovite army of about sixty thousand men with a handful of Swedes, not equalling ten thousand men, was afterwards defeated by a number of Russians, not much superior to his faithful but wearied and exhausted Swedes.

Peter, who never discontinued the reformation and improvement of his country, whether his arms were successful or unfortunate, found great resistance from the attachment of his subjects to ancient customs. This he found the means to render ridiculous by the following contrivance. He invited to the marriage of his buffoons the nobility and ladies of his capital : he insisted upon their being dressed in the old and neglected fashion of the ancient Russians : an entertainment was served up exactly as was used in the sixteenth century : an old superstition made it criminal to have fires lighted on a wedding-day ; this he took

care to be strictly observed, notwithstanding the most piercing colds. The Russians formerly drank no wine, but a kind of metheglin mixed with brandy : this was the only liquor he allowed on these occasions : when his guests complained, he rallied them, and said, " Thus lived your ancestors, and ancient customs must always be the best."

From improving his capital of Moscow, or building a new city on the gulph of Finland, he flew to the defence of his country, attacked by Charles. He served in his army first as a drummer, and rose gradually through every rank. At the siege of Narva he commanded the bombardiers, to whom the taking this fortress was chiefly owing. Mr. de Voltaire found written in Peter's journal, that, in recompence for the services of the day, " the captain of the bombardiers was created a knight of St. Andrew by admiral Golovin, first knight of the order." The town of Narva was besieged a second time in the year 1704, and taken by storm by the Russians. The conquerors exercised, on this occasion, every kind of cruelty natural to their temper, and common between the Swedes and Muscovites. Peter gave an example at that time, which must have gained him the hearts of his new subjects, and must ever reconcile to him the affections of the humane : he went with his sword drawn, stopping the pillage and massacre committed by his soldiers ; and having killed two of the most obstinate, who were bent on slaughter and destruction, he went to the town-house, where the principal magistrates and people fled for shelter, laid his bloody sword upon the table, and said, " It is not with the blood of the inhabitants that this sword is stained ; but with that of my own soldiers, which I have spilt to save your lives."

Among the many advantages which Peter the Great procured to his subjects, he taught them to be conquerors. They at last defeated at Pultowa that same Charles, and those very Swedes, under whose yoke so many thousand Russians were obliged to pass some years before. Of all the battles which have imbrued the earth with blood, this one alone, instead of being merely destructive, has contributed to the happiness of mankind, as it gave the Czar the liberty and power of civilizing a very considerable part of the world.

With this action of Pultowa, and its happy consequences to Peter, ends this first volume. It might have easily afforded matter for several : but the historian has endeavoured to be as full, and yet as short as such contrary objects could possibly allow. We shall embrace with eagerness the opportunity of mentioning the second volume when it is published. The translation of this one is already made. We could wish, for the sake  
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of all our readers, that the original could be equalled : and yet though we can find but few whom we should sincerely compare to Mr. de Voltaire, we may venture to judge him by his own works ; and according to this rule, it must be confessed that the history of Charles XII. which indeed was written in the vigour of this author's life, is superior in spirit, precision, and connection to this account of Russia under Peter. We must also declare, that Mr. de Voltaire seems in this last history to have sometimes praised the Russian monarch at the expence of the Swede, and in contradiction to the admiration which he had before raised in us for the virtues, and even the faults of Charles.

## Monthly CATALOGUE.

Art. 16. *An unfortunate Mother's Advice to her absent Daughter ; in a Letter to Miss Pennington.* 8vo. Pr. 1s. 6d. Bristow.

OF all the didactic treatises upon conduct we have perused, there is none better deserves attention than the present, written in a familiar, sensible, and easy manner, that distinguishes the author possessed of observation and reading. What the particulars are of the writer's own story, we know not ; they are hinted in this letter to have been unfortunate. Mrs. Pennington has certainly taken the most effectual method to render her own misfortunes a public benefit, to secure the felicity of the young lady to whom she addresses her admonitions, and to gain the esteem and compassion of the public ; who, from the proofs of her understanding, cannot fail of being interested in the promised account of her memoirs.

For the benefit of those married ladies who pique themselves on directing their husbands, and gaining the reputation of women of spirit, by keeping up the ball of contention, and displaying their talent in disputation, we shall beg leave to communicate the following extract, as a specimen of Mrs. Pennington's instructions.

‘Remember infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found ; the best of men are sometimes inconsistent with themselves ; they are liable to be hurried, by sudden starts of passion, into expressions and actions, which their cooler reason will condemn ; they may have some oddities of behaviour, some peculiarities of temper, be subject to accidental ill humour, or whimsical complaints ; blemishes of this kind often shade the brightest character, but are never destructive of mutual

tual felicity, unless made so by an improper resentment, or an ill-judged opposition. Reason can never be heard by passion; the offer of it tends only to inflame the more; when cooled in his usual temper, if wrong, the man of understanding will suggest to himself all that could be urged against him: the man of good nature will, unupbraided, own an error; contradiction at the time is, therefore, wholly unserviceable, and highly imprudent; an after repetition, equally unnecessary and injudicious. Any peculiarities in the temper or behaviour, ought to be properly represented in the tenderest and most friendly manner; and, if done discreetly, will be generally well taken; but if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string, rather let them pass as unobserved; such a chearful compliance will better cement your union; and they may be made easy to yourself, by reflecting on the superior good qualities, by which these trifling faults are so greatly overballanced. You must remember, my dear, these rules are laid down only on the supposition of your being united to a person who possesses the three essential qualification for happiness before-mentioned; in this case, no farther direction is necessary, but that you strictly perform the duty of a wife, viz. to love, honour, and obey; the two first are a tribute so indispensibly due to merit, that it must naturally be paid by inclination; these lead to the last, which will not only be an easy, but a pleasing task, since nothing ever can by him be enjoined, that is in itself improper, and few things will, that, with any reason, can be to you disagreeable.

Art. 17. *A Letter to David Garrick, Esq; occasioned by the intended Representation of the Minor at the Theatre-Royal in Drury-lane.* 8vo. Price 1 s. Field.

Of all the correspondents who have thrust themselves into an epistolary intercourse with Mr. Garrick, we conceive our author to be one of the most unentertaining and stupid. Surely the way to promote piety is not to render it thus unamiable!

Art. 18. *A Funeral Oration for his most sacred Majesty King George the Second. Delivered the Sunday after his Majesty's Death. By E. Radcliff.* 8vo. Price 6 d. Henderson.

Whether our orator was entitled by profession to any other canopy than the heavens, while he was delivering the panegyric of our late most gracious sovereign, we are ignorant? this we know, that discourses of inferior merit have been pronounced from the pulpit by sages in lawn sleeves.

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Art. 19. *Considerations on the present German War.* 8vo. Price 2s. Wilkie.

However unpopular the subject of these Considerations may appear, the press has not lately ushered forth a performance more sensible, shrewd, seasonable, and interesting. The people of England are now become such eager combatants, that they seem to have lost all concern for themselves and their posterity. Ready to enter upon every quarrel, not very fortunate in their alliances, but always alert and vigorous in succouring their allies, these look upon them as their property, depend on the strength and obstinacy of Great Britain, and, expecting to attain their ambitious purposes at our expence, refuse all reasonable terms of accommodation. Our author endeavours to prove, by a series of close deduction and connected argument, that the war we carry on in Germany must necessarily tend more to the prejudice of the Empire than of our determined enemies, promote the interest of France more than of England, and is indeed the very measure which the most declared foes of this country would have advised. He begins with taking a survey of the natural strength and advantages of Great Britain and France, he makes an estimate of the revenues of both kingdoms, and concludes, that we shall ever be foiled in our attempts to oppose that monarchy by our land-forces. He insists, that our taking part in the quarrels of the Empire serves only to increase the evil, by adding fuel to the fire of discord kindled between the head and the members; that the e——te of H——r would have fared better, had we not sent a single man for its defence; that the princes of the Empire are the natural protectors of each other; that, however they may be for a time actuated by jealousy and ambition, they will, in the end, necessarily unite against a common and powerful enemy; that it is not the interest of France to continue in the possession of a conquest that will increase the number of her enemies, without augmenting the power to withstand them; that the present war in Germany is absurdly called a war in defence of the protestant interest, since we see princes of this profession acting on both sides; that the subsidies now paid to the K. of P. are diametrically opposite to the treaties formed, and the plan designed, when we entered upon the war, productive of no single advantage, ruinous, and oppressive of the nation, contrary to the true principles of the Revolution, and more enormous than the subsidies paid to all our allies in the grand confederacies formed by king William and queen Anne, without their dignity, weight, or advantage.

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What our author advances upon public faith, and the promise made by the parliament to assist his m—y in the defence of his e——l dominions, would not be unworthy of the pen of a Grotius or Puffendorf.

After straining to demonstrate, by very peculiar arguments, that the interests of Europe, of Germany, of England, of Hanover, and of the protestant religion in Germany, require that we should not maintain an army in the Empire; after pointing out the absurdity of renouncing our engagements with the court of Petersburgh for an alliance with the P—n monarch, and setting every object in the most striking view; our author goes on to shew, that the present method of conducting the war is ruinous, and, with respect to its fortunate issue, impracticable; affirming, that, by our perseverance, France will probably obtain an undue ascendancy over us, and force Great Britain to the necessity of suing for peace, at the expence of her most valuable conquests. He inquires, whether the immense sums expended in supporting a land-army and allies in Germany, would not have raised our marine to such height of power as might have obtained the ends now in pursuit more effectually, by depriving France of her West India colonies, obliging her to keep her numerous armies at home for want of employment abroad, and destroying her credit, by cutting off all resources from commerce and industry.

These are the important topics handled by this author, with uncommon precision and perspicuity. We will avoid entering upon the debate, that we may not seem to attach ourselves to any party or interest; but we cannot help assuring the reader, that he will find a great fund of entertainment, instruction, curious intelligence, shrewd observation, laudable spirit, and real knowledge, sometimes however blended with partiality and error, in *the Considerations on the present German War*.

Art. 20. *The Introductory Discourse to the First Volume of the Memoirs of the Royal Academy of Surgery at Paris, concerning the Vices of the Humours. In which the Doctrine of Suppuration, and various Medical and Chirurgical Subjects are considered, and Experiments recommended, to assist Observation in the Discovery of the Nature, Cause, and Cure of Diseases.* By M. Quesnay, M. D. Translated and abridged, by a Surgeon. 8vo. Pr. 2s Wilson.

This discourse, though well enough adapted to the purposes of an introduction, scarce merits the trouble of a translation. At the time it was written it was seasonable; it contains good sense and erudition, but is too general for a separate publication. The chief design of M. Quesnay seems to be to discountenance  
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hypothetical systems in philosophy; yet are half his remarks and distinctions founded upon conjecture, and beyond the reach of experiment. The whole first part of his introduction is mere declamation and scholastic quibble, which the translator might have entirely omitted, without prejudice to the author, or the public. In the second part are a number of ingenious whimsical observations on the effects of putrefaction and fermentation; between which, with respect to contagion, malignity, and infection, the author distinguishes, without pointing out the real difference. All the pains taken to annex clear ideas to the words malignity, infection, and contagion, and distinguish the two former from the latter, may give reputation to an academical lecture; in the world they will be neglected as the useless labours of a pedant, eager to found some degree of literary fame on the excrescences and superfluities of science.

Art. 21. *The Compleat Militia-Man.* 8vo. Price 2 s. 6 d. Griffiths.

Millan, Bland, Articles of War, Militia Acts, and the Norfolk Plan of Discipline, have furnished materials for the body of this gallimaufry, to which we are introduced by a few remarks on the hollow-square, and firings, imperfectly heard from some officer at a coffee-house, perhaps, and jumbled into a preface by the compiler.

He tells us, the army-firings are *absurd* and *impracticable* in action; whilst, a few pages distant, he condemns the Norfolk exercise, for no other reason but because it differs in some respects from the orthodox forms of the said army.

The Norfolk plan described a good method of sizing a company, and attributed the invention to an officer of merit. This compiler gives it us verbatim, as his own;—perhaps he had a mind to pass for that officer: Alas! he might as well think to personate a *Wolfe*, or a *Richmond*, an *Elliot*, or a *Dalrymple*!

Art. 22. *The Impostors detected: or, the Life of a Portuguese. In which the Artifices and Intrigues of Romish Priests are humorously displayed.* 2 Vols. 12mo. Pr. 6s. Bristow.

The silly author of these idle memoirs pretends to have derived his materials from Padua, imagining he may enhance the value of his merchandize by making it exotic; but we will take the liberty of acquainting him, that he had no occasion to go farther than Grub-street, to compile the most stupid collection of anecdotes which ever insulted the public.

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Art. 23. *A Sermon, occasioned by the Death of his late Majesty. Preached on the 9th of November. In the Morning at Queen-street Chapel, and in the Afternoon at St. Paul's, Covent-garden. By the Rev. Thomas Francklin. 4to. Pr. 6 d. Francklin.*

In this discourse, though nothing very striking appears, yet we may discover the hand of the master.

Art. 24. *To promote the Experimental Analysis of the Human Blood. Essay the first. By Richard Davies, M. D. Late Fellow of Queen's College in Cambridge. 8vo. Price 1 s. Cooper.*

We are astonished that Dr. Davies should chuse this method of dropping into the world single essays, connected to each other, at least in the title pages, rather than the usual method of publishing his subject complete. First we were favoured with an introduction to the experimental analysis of the blood; now we have the first essay of that analysis; a year or two hence we may expect another; and we are fairly promised, that in the end we shall see the application of all this profound study, to the solution of such phænomena in the animal œconomy, and in diseases, as depend on the condition of the blood *within the body*. Abstracted from the ridiculous importance about these publications, the works themselves are well enough, and such as might enable Dr. Davies to pass in the crowd of well-meaning inferior philosophers, could he rest satisfied with this subordinate reputation. We are afraid to communicate to our readers the result of these experiments, as the Dr. has not yet removed the strict prohibition from retailing any part of his labours, printed in capitals in his last essay. We will venture, however, to assure them, that to us there appears nothing so essential to the medical art in his observations, as to prevent its being successfully practised, even by those who have never perused this treatise, or heard of its author.

Art. 25. *Verses addressed to the King. 4to. Pr. 6 d. Doddsley.*

Here the reader will meet with some pretty lines.

Art. 26. *Eight Letters to his Grace — Duke of —, on the Custom of Vails-Giving in England. Shewing the Absurdity, Inconveniency, National Disreputation, and many pernicious Consequences of it to all Ranks of the People. With Proposals for an Increase of Wages, and other Advantages to domestic Servants. 8vo. Price 1 s. Henderson.*

These letters are wrote with spirit and good sense. The author shews that the custom of giving vails is injurious to the dignity and



and generosity of the master, inconvenient to individuals, destructive of the morals of servants, a tax on domestic intercourse and friendship, derogatory of the national character, and absurd in the intention. Among several other entertaining anecdotes, the following may prove amusing to our readers. 'As Col. — was sitting at the Duke of —'s table, he enquired the names of the several servants who attended. His Grace asked the reason of it. "Why (says he) my Lord Duke, in plain truth, I cannot afford to pay for such good dinners as your Grace gives me, and at the same time support my equipage, without which I cannot come here; therefore I intend to remember these gentlemen in the codicil of my will."

'It was a humorous remark of —, who had been employed by — for some time, in laying out his gardens. When he was taking his leave, and all his servants were ranged in rows on both sides the door, ready to receive their fees, tho' in the presence of their master, he stopt short, and said, "Apropos, my Lord! I have yet something of consequence to recommend to your Lordship. It is to throw these *rows* into *clumps*!" Possible it is that these stories may before have reached the ears of our readers; we confess they are new to us.

Art. 27. *The Sentiments and Advice of Thomas Truman, a virtuous and understanding Footman: In a Letter to his Brother Jonathan, setting forth the Custom of Vails-Giving, in a candid and most interesting Point of View, with regard to the private and public Happiness which depends on this Practice.* 8vo. Price 1s. Henderson.

This writer adopts the sentiments of the former, but presses them with much less vigour and ability.

Art. 28. *The Tears and Triumph of Parnassus: an Ode for Music, as it is performed at the Theatre-Royal in Drury-Lane.* 4to. Pr. 6d. Vaillant.

The town has already passed a favourable sentence on the poetry and music of this piece.

Art. 29. *A Comment on an extraordinary Letter from Ireland, lately handed about in this Metropolis; wherein an Union between the two Kingdoms is impartially discussed.* 8vo. Pr. 1s. Burd.

The letter here meant is from the E. of C—de to the D. of B. and was some time since printed in the public papers. How far such a publication might be authorised by the noble writer, we know not; we may affirm however, without hazard, that no German critic ever fathered a more phlegmatic comment,

ment, no Hibernian grub ever published a more contemptible performance.

Art. 30. *A Letter to Mr. Foote, occasioned by his Letter to the Rev. Author of the christian and critical Remarks on the Minor, containing a Refutation of Mr. Foote's Pamphlet, and a full Defence of the Principles and Practices of the Methodists. By the Author of the christian and critical Remarks.* 8vo. Pr. 1s. Wicks.

One would imagine that this waggish comedian had hired a set of dunces for whetstones to his wit.

Art. 31. *A Poem on our late most gracious Sovereign George II. By Mr. Ingeldew.* Folio. Price 6d. Kinnerley.

Among the many calamities consequent on the death of our late monarch, we must reckon the birth of such a multitude of wretched poets.

Art. 32. *The Expediency of a new Militia Bill, to reduce the several Laws into one. With some Amendment proposed for the same.* 8vo. Pr. 6d. Towers.

The militia bill has been so hackneyed by garetteers, that it is become the most nauseous pill ever administered to our constitution. This writer urges nothing more than what has been a thousand times repeated.

Art. 33. *A Paraphrase of the AAs of Apostles to Romans and Corinthians. By Thomas Spooner, Minister of the Gospel.* 8vo. Pr. 5s. Dilly.

This paraphrase, we imagine, though well enough intended, might be spared without detriment to religion.

Art. 34. *Scandal at Tunbridge-Wells. A Fable. To which is added the Country Dance Militant.* Folio. Pr. 1s. Becket.

Whatever reputation our poet may have acquired in the polite circle at Tunbridge Wells, we fear the critics will object to his quartering his Pegasus on the Parnassian common.

Art. 35. *Shakespeare: An Epistle to Mr. Garrick; With an Ode to Genius.* Folio. Price 1s. Davies.

We cannot deny humour, taste, and genius to the author of this ode and epistle.

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#### ERRATA in our last Number.

P. 262, l. 1. for *whoever* read *whatever*. Ibid. l. 7. for *besel*, read *besal*.

